

T H E
H I S T O R Y
Of the THREE late famous
IMPOSTORS,

{ *Padre Ottomano,*
viz. { *Mahomed Bei, and*
 { *Sabatai Sevi.*

The *One*, pretended *Son* and *Heir*
to the late *Grand Signior* ;
The *Other*, a *Prince* of the *Ottoman* Family,
but in *truth*, a *Valachian Counterfeit*.

And the Last,
The Suppos'd *MESSIAH* of the *Jews*,
in the *Year* of the true *Messiah*, 1666.

With a brief *Account* of the *Ground*, and *Occasion*
of the present *War* between the
TURK and the *VENETIAN*.

Together with the *Cause* of the final
Extirpation, *Destruction*, and *Exile*
of the 7 *EWS* out of the
EMPIRE of *PERSIA*.

In the *S A V O Y*,
Printed for *Henry Herringman* at the Sign
of the *Anchor* in the Lower-Walk of
the *New-Exchange*. 1669.



TO THE
RIGHT HONOURABLE
HENRY,
Lord *ARLINGTON*, &c.
Principal
SECRETARY of STATE.

My Lord,

TH E S E ensuing
Discourses intitle
their *Original* to
the noble indu-
stry, and affection to *Truth*
of an *Illustrious Person*; and
to the great and worthy

A 2

In-

The Epistle

Ingenuity of a Persian stranger, lately amongst us, from whose mouth I have received the two following first Narrations, and from whom I have been abundantly satisfied, that the Particulars are of undoubted Verity. For the Third and Last, which concerns the Story of that Impudent Jew, it will need little Analogy; since it proceeds not onely from an Eye-witness, but from the hand of a Person, who has already gratified the Publique with the Fruit of many

Dedictory.

ny rare and excellent *Observations*, and which becomes due to your Lordship upon a just claim; so as your Lordship having been so *pleas'd* with the first *Relation*, cannot be less with the *following*, though I should never have presum'd to be their *deferent* in this unpolish'd *dress*, had I not receiv'd some assurances of your *pardon*.

It will doubtless appear very strange, that *Impostures* of this magnitude should so long abuse the *World*, were there no other *Interest* in it than the *vanity* of the *Per-*

A 3 *sons,*

The Epistle

sons, who assume to themselves the *Titles*: Whatever the *reason* of it be; Here we have *matter of Fact*; and it was more than *time* the *World* should at last be *disabus'd*, which has been so long *impos'd* on, and even labour'd under the common *Mistake*, That, the *cause* of this obstinate *War* and *Quarrel* 'twixt the *Turk* and the *Venetian* was grounded *onely* upon the taking of *Sultan Osmon* and his *Mother* (pretended *Son* and *Wife* of *Sultan Ibrahim*) by the *Gallies* of *Malta*. This was, my Lord,
the

Dedictory.

the believed *Report* at my being at *Venice* the very *Year* this *Action* fortun'd; and it has since gain'd *credit*, and fill'd our *Ears*, and all the *Histories* of this *Age*, as a thing *unquestionable*; but, with what pretence of *truth*, these *Papers* will both inform your *Lordship*, and give day to some other *Passages* worthy the *Notice* of *Inquisitive* men, and of a *Conjuncture* so seasonable for it; while the *Eyes* and *Thoughts* of all *Europe* are intent upon the *success* of *Candia*. What concerns the *Valachian Vagrant*

A 4 will

The Epistle

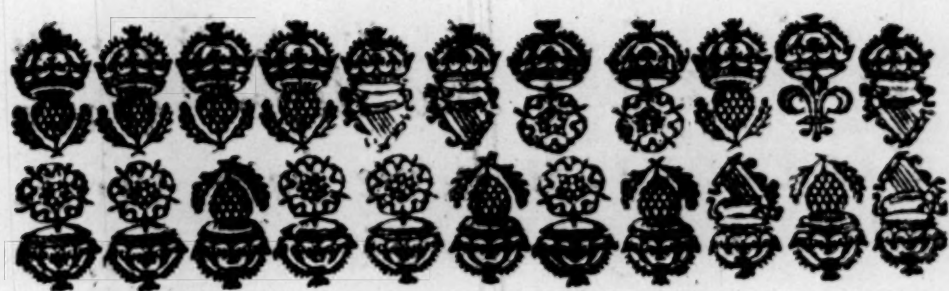
will be a *service* both to His
Majesty and other *Christian*
Princes, whom this bold *Im-*
postor has had the front to
abuse ; but *eripitur Perso-*
na — the *Mask* is now off,
and I have no more to add,
than that of being

My Lord,

Your Honors

Most obedient, obliged, and
humble Servant

J. E.



To the
READER.

THe Great Scaliger *was wont commonly to say, Omnis Historia bona, that all History was good; meaning, that it was worthy of notice, so it were true, and matter of fact, though the Subject of it were never so trivial. This, though but a Pamphlet in bulke, is very considerable for the Matters it containes, and for that it endeavours to informe, and dis-*
abuse

To the Reader.

abuse the World of a current Error, which has mingled, and spread it self into divers grave Relations that have been Printed, and confidently published many Yeares without Suspition.

How I came to be enlightned for these Pieces, I have in part declar'd in my Dedicatory Addresses; and if I forbear to publish the Name of that Intelligent Stranger, and that other Person, from whom I receiv'd my Informations; You are to know, that it is not out of fear of being detected of Imposture, whilst we declare against it, and which cannot serve any Interest of the Relators; but because, being Strangers, or Itinerants, and one of them upon his return into his
Native

To the Reader.

*Native Country (which may possibly engage them to passe by Malta, and other Levantine parts obnoxious to these Discourses) it would appear but ingrateful in us to expose them to an Inconvenience. Let it suffice to assure you, that they are Persons of no mean Parts, Ingenuity and Candor; well acquainted with the Eastern Countreys and Affaires, and that have themselves been witnesses of most of these Transaſti-
ons.*

*It were to be wish'd that our Christian Monarchs had alwayes near them some dextrous Person of this Gentlemans abilites; were it but to Discover such Cheates as frequently appearing under the Disguise of Distressed Princes, Merchants, &c. are, to
truth,*

To the Reader.

truth, but Spies, and bold Impostors, and whom otherwise 'tis almost impossible to detect; not to suggest the many other good Offices, as to the Eastern Commerce and Affaires, they might be useful in: But this is more than I have Commission to say from those who have no other design in what they Relate, than their Affection to Truth. It is not yet a full Year since there went a Crafty Varlet about the Countrey, who pretended himself to be the Brother of the famous Peter Serini (whose brave and Heroick Actions had so celebrated him against the Turkes) and related a Story by his feign'd Interpreter, how he fortun'd to be cast on shore on the West of England, as he was conducting Supplies

To the Reader.

Supplies from abroad. This he perform'd with a confidence and success so happily, as caus'd him to be receiv'd, presented, and assisted (like another Mahomed Bei) by divers Persons of Quality, and some of them my nearest Acquaintance, in his Pretended Journey to Court; But being at last discover'd in a Tipling-house on the Rode, where un-mindful of his Part and Character, he call'd for a Pot of Ale in too good English, and a more natural Tone than became so great a Stranger, and the Person he put on, we heard no more of the Gamester: I wish our Fin-land Spirit, who is of late dropt out of the Clouds amongst us, prove not one of his Disciples; for the Age is very fertile; and I am told, that our Mahomed

To the Reader.

med having receiv'd his Ajuda de Costo from the Bounty and Charity of a great Person of more easie Beliefe, is slipt aside for fear of the Porters-Lodge, and yet 'tis possible you may hear more of him before his Ramble be quite at a period.

You have at the end of the last Impostor an Account of the Jews Exile out of that Vast Empire of Persia, happening but the other day; which, together with the miscarriage of their late Messiah (the Twenty-Fifth Pretender to it (as I am'credibly inform'd, it stands in their own Records) might, one would think, at last open the Eyes, and turne the hearts of that obstinate and miserable People: But whilst the Time not yet Accomplish'd, I could wish

To the Reader.

wish our modern Enthusiasts, and other prodigious Sects amongst us, who Dreame of the like Carnal Expectations, and a Temporal Monarchy, might seriously weigh how nearly their Characters approach the Style and Design of these Deluded Wretches, least they fall into the same Condemnation, and the Snare of the Devil.

ERRATA.

PAge 15, Line 17, Read *deside.* l. 28 r. *dignità*, 18. 6. r. *Spina Longa*, 21 l. 12. r. **DETECTED.** 24 l. 23, r. *Waser.* 30. 14. *dele and.* 58. l. 17. *Es-sendo.* l. 21. *promessa per gli suoi Profeti e padri nostri.* 59. l. 2. r. *digjuni.* 66. 11. r. *should be wrought.* 77 l. 18. r. *not onely.* 85. 22. r. *one that (as it was said.* 93. l. 22. r. *tenor.* 97. 15. *dele which, and read it.* 99. 7. r. *As that.* 110. l. 12. r. *Gymeterie.*

THE



THE
HISTORY
OF
PADRE OTTOMANO,

The first Impostor.



Ultan Ibrahim began his
Reign in the Year 1049,
according to the *Turkish*
Hegira or *Period*, which
was of our Style *Anno*
1640. He was about
nine years *Emperor*, and had born to
him (after the first three years) a *Son*
nam'd *Mahomed*, who is the present
Grand Signior now swaying the *Otto-*
man Scepter : The *Halaki* or *Great*
Sultana his *Mother* (for by that *Ad-*
janct of *Great* she is distinguished from
the rest of that high title) being ex-
B tremely

treably weak after her *delivery*, necessitated them to seek out, and provide a fitting *Nurse* for the new-born *Infant*. But, before we can proceed in the event of that, some other *Circumstances* require the *Readers* attention.

It fortun'd that from the Year 1640, to 44 there liv'd in *Constantinople* one *Giovanni Facobo Cesii* native of *Persia*, but descended from a noble *Family* in *Rome*, who, being by profession a *Merchant*, did use to traffique not onely in this *Port*, but held *commerce* likewise in divers other places of the *Levant*; so as being a *Man* of more than ordinary *note*, he came at last to be particularly favour'd by the *Grand Signiors* chief *Eunuch*, whose name was *Fumbel Aga*, otherwise called *Keslar Agasi*, a great *Minion* of *Sultan Murad*, who deceasing a while after, his following *Successor* confirm'd to him his former *Charge*, which was to take *Care* of the *Ladies*, who were kept in the *Seraglio*, and *superintended* the *Women* (for so the *name* imports) nor is the *dignity* of less esteem than that of the *Vizier* himself, within the precincts of
the

the *Seraglio*; since it intitules him to the same *Access* to the *Emperour* his *Lord* and *Master*, whom he serves as *Pimp* of honour; if there be any *true* honour in so vile an *Employment*.

This *Kesler Aga*, Eunuch as he was, and of no *denomination* for *Sex*, (for his *Lower-belly* was par'd as smooth as his *Chin*,) would for all this, be thought a *Lover* of *Women*; not for his *ability* and *furniture*; or that he took pleasure in their *Embraces*; but because it is the *Style* of the *Countrey*, and a mark of good *breeding* and *Courtly Grandeur*.

It was upon this *Occasion* that he one day sent for *Jacobo Cessi*, and desir'd that he would search out and purchase for him the most elegant and handsome *Wench* he could possibly light upon, amongst such *slaves* as are daily expos'd to *sale* in the *Turkish Dominions*.

The *Merchant* was not long e'r he happen'd upon a very *Beautiful* Creature, of a *modest* Countenance, and, as near as could be guess'd, a *Virgin*. He bought her, and brought her to the *Aga*, who being extreamly taken with her *shape* and *mine*, pay'd him for her 450

Dollers, which was the *Price* she was valued at. But this pretty *Girle* had, for all her *smpering* and innocent demeanour, been corrupted, it seems, before she came to the *Eunuch*; and after some time that she had been with him, (for he kept her in a *house* of his own, and not in the *Seraglio*) was suspected to be *with child*. Her *Lord* was wonderful importunate to sift out who it was that might be the *Father* of her *great belly*; but she would by no means be induc'd to discover it; which so *incensed* him, that the *Aga* forthwith causes her to be turn'd out of doores; and thus for some time she remained in disgrace, though in the house of her *Major Damo*, to whom he had given her to be disposed of, till she was at last brought to bed of a goodly *Boy*.

Some time after the *Child* was born, the *Aga*, whether mov'd with *Compassion* or *Curiosity*, we need not enquire, begins to discover a most passionate desire to see the little *Bastard*; which was no sooner brought to him, but being exceedingly pleas'd with the *Babe*, he immediately orders it a rich *Vest*, and other fine things to wear, though it was
then

then not above *eight* or *nine* moneths old; commanding that it should still be kept in his *Stewards* house, where it was born.

It fortun'd, that not long after was the *Birth* of the present *Turkish Emperour*; and the *Great Sultana* (as we said) being indisposed, The *grand Aga* was sent for to provide a *Nurse* for the young *Prince*, that care belonging likewise particularly to his *charge*: Immediately the *Aga* reflects upon his disgrac'd *Slave*, whom he speedily sent for to him, and brought to Court, (together with her pretty *By-blow*, the present *Padre Ottomano*) recommending her for a *Nurse* to the *Royal Infant*; upon which account she stay'd near *two* whole *years* in the *Seraglio*: *Sultan Ibrahim* (father of the young *Prince*) during this time grew so taken with the *Nurses* Boy, as being much a lovelier *CHILD* than his *own*, that he grew infinitely *fonder* of him; which so intrag'd and displeas'd the *Great Sultana*, that being now no longer able to dissemble her *Resentment*, she grew in *wroth* with *Ibrahim*, and gave a *second* and more cruel *exilement* to the unfor-

fortunate *Nurse*, and her darling *Child*; whom she banish'd out of the *Seraglio*, and could never after abide the *Aga* that introduc'd them.

This violent *action* of the *Sultana* made, you may imagine, a foul house in the *Court*, and it grew at last to that *height*, that the *Emperour* (who took it greatly to heart, his pretty *Favorite* should be thus thrown out of the *Seraglio*, running one day to the *Sultana*, he snatches his *son* out of her arms, and threw him into a *Piscina* or large *Fountain*, which was near them, where he had like to have been *drown'd*. This passionate and unnatural action of *Ibrahim* inrag'd the *Sultana* now more then ever against the *Aga*, so as she sought all occasions possible to put him to death, as imputing the ill-nature of her Lord the *Emperour* to some wicked impressions of his *Favorite*; but chiefly, for his bringing the fair *Slave* and her *Bastard* into the *Seraglio*.

The continual hatred and *machinations* of the *G. Sultana* caused the *Aga* to consult his safety; and besides, he was not a little apprehensive of the
capri-

capricious and unconstant *humour* of *Ibrahim*, who being of a weak complexion and understanding, he feared might in time be wrought upon by the *Sultana* to destroy him; and therefore makes suit to the *Emperour* that he would permit him to go on *Pilgrimage* to *Mecha*, since *Absence* might possibly mitigate her *fury*; and for that he was now grown *aged*, and less capable of doing him *service* in his *charge*, which he desired he would give him leave to resign.

But *Ibrahim*, finding him by long *experience* to be a *discreet Person*, and one that had faithfully served the *Emperour* his Brother, would by no means hearken to his *Request*, or permit him to go from him; since as the *constitution* of the *Seraglio* stands, That had been to have for ever depriv'd him of a *Servant*, whom he so dearly loved. For you are to understand, that whoever obtains leave to go that holy *Pilgrimage*, is *ipso facto* made *free*; No *Eunuch* belonging to the *Seraglio* (being *Slaves* of *honour* to the *Grand Signior*) can obtain his *Liberty*, but by the *Emperours* especial *Grace*; which

also entitles him to a certain *Annual Pension*, arising from the *Revenue* of *Grand Cairo*, set apart for such *Rewards*: And for this *reason* it was, that *Ibrahim* was very unwilling to part with his *Eunuch*: However, being *vanquish'd* at last with his continual *importunity*, and for that it was upon *condition*, that notwithstanding the *Custom* and *Style* of the *Seraglio* in such *Cases*, he should go but as his *slave*, and having perform'd his *Devotion*, return to him again, and to the Office which he would have resign'd; he grants him his *Request*. Upon this *stipulation* he dismisses his *Favourite*, and the *Eunuch* prepares for his *Journey* in the *Caravan* of *Alexandria*; the *Grand Signior* having at that time never a *Man of War* in the *Port*.

The whole *Fleet* consisted of but *Eight Vessels*, whereof *Giafer* commanded the first, *Mahumed* the second, *Arab Ozli* the third, (this *Arab Ozli* was Partner with the above-nam'd *Gio Facobo Cesii*) *Cura Mahumed* commanded the fourth, *Memi* the fifth, *Bodur* the sixth, *Nicola* a *Christian* the seventh; and *Fani* another *Christian* Captain the eighth, who brought up the rear: These being

being ready to set Saile, the *Aga* embarkes with his *Family*, and whole *Equipage* (amongst which was his beautiful *Slave*, and her little *Son*) in the first *Ship*, whereof, as we said, *Giafer* was *Commander*: And now directing their *course* towards *Alexandria*, they touch'd a while at *Scio* (an *Island* in the *Archipelago*) where lingering some little time, they happen'd to meet with a certain *Dominican Fryer* (well beloved of the chief of the *Country*) whom, for a former *prevarication* with them in matter of *Religion*, they would needs have constrained to abjure his *Faith*, and become a *Turke*; which the *Religious Man* refusing to do, the cruel *Eunuch* caus'd him to be immediately burnt alive: This was in the Year 1644.

Loosing from *Scio*, they were surpriz'd with a dismal *Tempest*, which caus'd them to put in at *Rhodes*, where they were likewise forc'd to continue for some dayes e'r they durst adventure out; But at last pursuing their intended *Voyage* from thence (being now about 15 *Leagues* distant from *Rhodes*) they discover six *Gallies*: It fortun'd to be a great *Calme*, and yet they were hardly

hardly within *Ken*, so as to distinguish what they were ; yet supposing they might be the *Gallies* of *Bailer* (who are certain *Turkish* Guardians of the *Archipelago*) that were making towards them, they seem'd not to be so much concern'd: But when a little after they came to find their *Mistake*, and that they belonged to *Malta*, they were strangely surpriz'd, and in great confusion what to resolve on ; for divers *Vessels* of their company were so dispers'd, by reason of the *calme*, that they could not possibly joyn them for want of *Wind*. This happen'd upon the Tenth of *May*, in the Year 1644.

Well, for all this, the *Aga* resumes courage, prepares for the *Conflict* ; and upon their approach, begins bravely to defend himself. The *Fight* continues for some time very fiercely on either part, and not without mutual loss ; till by an unlucky *Broad-side* from one of the *Malta-Gallies*, the *Eunuch* receives a *Canonade* on his breast, which dash'd him into the *Sea* ; and at the same instant, there was also fallen dead the fair *Sciabas*, (for so was that female *Slave* nam'd, a *Russe* by *Nation*, and *Mother* of our *Padre*

dre Ottomano) without any mark or wound, or so much as the least bruise to be found, which made divers believe she dy'd of very *fright* and *apprehension*; and with these perish'd likewise divers others in that *Vessel*; upon which the rest immediately struck *Saile*, and submitted to *Mercy*.

The *Maltezes* now boarding their *Prizes*, and seeing so many *Women*, *Eunuchs*, and other *Passengers* (for as we recounted, one of these *Vessels* was wholly taken up by the *Aga*, and his *Domesticks*) asked, What pretty *Child* that was? the *distracted* People, partly out of terror, and haply, upon hope of better quarter, tell them, that he was the *Son* of *Sultan Ibrahim* going to *Meca* to be *Circumcis'd*. Greatly pleas'd with their *success*, they set *Saile* immediately for *Malta*, where the hopes of their fancied *Prize* had so far exalted them, that they soon noys'd it over all *Christendome*, that they had taken the *Grand Signiors Son*, and the *Sultana* his *Mother*, with many like *stories* which pass'd about the *World* for current, and it gain'd credit, and was indeed generally believ'd by themselves: Nay, the whole

whole Colledge, and Religion of Malta were so elated and possess'd with the conceit of it, that they began seriously to consult of proposing an *Exchange* for *Rhodes*, which had been their antient *Seat*, and which they almost made themselves as good as *sure* of.

The *Great Master*, and the *Grand Croci* were absolutely of this *Opinion*; and did thereupon write *Letters* to *Constantinople*, to *Smyrna*, and to several other *places* and *correspondences*, to certify where they might find their young *Prince*, and his *Mother*, provided they would come up to their *Conditions*. For though she were *dead* in the *Combat*, yet it seems they had either drest up a *Property* to Personate her amongst the *She-slaves* that were taken, or willing to have it believed so, and both her *own*, and the *Portrait* of her young *Son*, were Painted to the life, and familiarly sold in *Italy* and *France*, for the better confirmation of this *Beliefe*: But after long *expectations*, receiving no *Answer* to their *satisfaction*, they begin to be in some *doubt*, and could not well divine what to make of it, and whether they were not all this while
deluded

deluded of their *Boast*, and entertain'd in *suspense* to abuse them; for so it appears they were to the very Year 1649. But how farr this contributed to the *Quarrel* with the *Venetians*, whom they unexpectedly *surpriz'd* soon after, will be made appear by the *Sequel*.

It was in this Year that the Person who gives us this *Information* (returning from *Rome*, where he had finish'd his *Studies* in the Colledge *De Propaganda Fide*) into his Native Country of *Persia*, happen'd in his Journey to arrive at *Malta*; where making some stay, he came to be *known* to divers of the *Order*, and principal Persons *there*; as namely to the *Treasurer*, several of the *Grand Croci*, to the *Great Master* himself, the *Commandator*, the *General* of the *Gallies*, and most of the *Nobility* there. The *Grand Master* was then *Johannes Lascaris*, the *Grand Commandator*, *Monsieur de la Helle*, the *General Monsieur de Beauchamp*, &c. to omit the rest. These enter into a *Solemn Consultation*, what was to be done to sift out the truth, and value of their *Prize*; that is, to know whether the *Child* were indeed
Sultan

Sultan Ibrahims Son or no ; And finding this *Person*, as they conceiv'd, a fit *Instrument* for their *Purpose*, as being well experienc'd in the *Turkish* Language, and the *Customes* of their *Country*, and for some other *Relations* of his at the *Port*, and one who had given them good Markes of his capacity and faithfulness, they resolve to dispatch him forthwith to *Constantinople*, accompanied onely with three or four *Turkish* *Slaves*, who had *redeem'd* themselves, and with *Instructions* to their *Envoye* how the *Design* was to be managed.

Signior Pietro (for so we will now call him) Sailes from *Malta*, arrives at *Constantinople* ; makes *Friends* in the *Seraglio* ; enquires with all the sedulity imaginable, Whether any *Child* of the *Grand Signiors* were missing : and whether it were true, that the *Hafsaki*, or Great *Sultana*, had some years since been lost, or taken by the *Maltezes* in her *Pilgrimage* towards *Mecha* ? &c. But after all the *dilligence* he could possibly make, he could never discover any likelihood, or so much as shadow of it : In sum, he finds there
was

was not a syllable of it *true* ; and that the *Religion* of *Malta* had all the while but *abused* themselves in their *Credulity*, and all *Christendom* in the *Report* of it. *Pietro* writes back to the *Religion*, and assures them by many indubitable *Evidences*, nay *Oathes* and *Affidavit's*, which he had procur'd, and several other *Effects* of his dilligence, that it was all *Imposture*, and that they ought to give *credit* to the *Romance* no longer, or hope for the least advantage by it : This was in the Year 1650 ; for so long, and somewhat longer it was, e'r they would be dis-abus'd : And now at last they begin to *defend* themselves, and by little and little to let their boasting dye, and to neglect any farther *Ceremony* to their pretended *Royal Captive* ; In short, they now grew very cold, hardly made any more *account* of him ; Yet so, that having for a long time abus'd the World, as asham'd at their *credulity*, and to prevent *reproach*, they continually endeavour'd to have it still *thought* true ; and therefore gave the Boy the Title of *Ottomano*, which he weares to this day, *Non per dignitatem* (sayes our ingenious Informer) *ma per la vanita.* This

This is the *true* and real *History* of the so much talk'd-of *Padre Ottomano*, and consequently of that groundless and vulgar *Opinion*, which has been spread so long about, that this *Accident* alone was the onely *source* and *cause* of the *Grand Signiors* Quarrel with the *Venetians*, but of which there is so little appearance; the *Interest* of that *Republick*, being so different from *that* of the *Maltezes*, who are Sworn never to be at *Peace* with those *Miscreants*; whilst the *Venetians*, on the contrary, were in a profound, and un-interrupted *League* with them.

It is indeed commonly pretended, that contrary to a *stipulation* with the *Grand Signior*, the *Venetians* had protected the *Knights* of *Malta*, after this *Exploit* of Surprizing the *Sultana* and her *Son*, going with an infinite *Treasure* to *Mecha*; but the *truth* is, finding no occasion to Commence the *War* upon this *suggestion*, they give out another, and which is believed was the more real ground of it.

In the *reign* of *Sultan Amarat*, there were *destroy'd* and *burnt* by the *Venetians* no less than five and twenty
Fusti

Fusti Barbaresche, or *Barbary Gallies*, who were *Rovers* and *Pyrats* upon those seas, and greatly infested the *Commerce*; These they attack'd in the *Port of Avelona*, demolishing withal their *Castle*: Complaint hereof being made to *Morud*, he was provok'd to declare *War* against them as the first *Aggressors*; though in truth this had been no violation of any *Article* between them: However, upon their earnest instigation, *Amurat* seems highly to resent the *Affront*, as done against his *Allies*; Hereupon the *Venetians* offer to give them two *Galeasses* in satisfaction, and to pay for all the *losse* which they had sustain'd. But in this interim the *Grand Signior* engag'd in the *War* at *Babylon*, dyes soon after his return, and leaves the *Quarrel* to his *Brother Isrubim*; who, insens'd also somewhat more for the *Vessels* that were destroy'd, upon the neck as it were of this, by the *Maltezes*, when *Padre Ottomano* was taken by them, and his *Favorite Aga* slain (his *Design*, which was first against the *Maltezes* failing) without the least pretence of renewing his *Predecessors* quarrel with the *Venetians*, or declaring any
C formal

formal War) with a *Fleet* of near 500 saile, he Lands an *Army* of *Threescore thousand Men* near the City *Canea*, and in little time became *Master* of *that*, and of the whole Kingdome beside; *Candia* the *Metropolis*, *Spina Songa*, *Carbusa*, *Suda*, and some very few *Posts* more excepted, and leaves the *pursuit* of this *War* to his Son *Mahomed*, who has continued it to this present day. By what *Accident* the *Maltezes* contributed to the fatal rousing of this immane *Lyon* we have seen, but without the least appearance of intituling it to the Merit of this *supposititious Child* and his *Mother*, upon which yet it is so vulgarly and so weakly founded.

But what may farther elucidate the utter *impossibility* of *Padre Ottomano's* Title, as *Heir* to that *Family*, 'tis notoriously known, that the last *Emperor* of the *Turks* (Father to the *Sultan* now *Reigning*) never had but three *Sons*; that the present *Grand Signior* was alwayes the *Eldest*; and that the other *two* (by an *extraordinary Effect* of their *Brothers* good-nature, or *Address* of the present *Valadir* or *Dowager*) are still living in the *Seraglio*, out of whose pre-
cincts

cincts they are never allow'd to stir abroad, but in company of the *Grand Signior*, and under the strictest guard: Next, that no *Prince* of the *Ottoman* blood, or the *Sultana* her self, does ever *Travel* to any place whatsoever out of the *Palace*, but when the *Emperor* goes himself in *Person*. This being so, how probable and likely it is, he should hazard the *Great Sultana*, and the *Heir* of the *Crown* in a weak and ordinary *Caravan*, with so small an *Equipage*, and so little *concernment* for their losse, as never so much as to *treate* about their *Release*, &c. let any rational Man determine upon mature *consideration*, and prospect of the *Circumstances*.

Besides, as our *Intelligence* argues, and assures us, those of *Malta* are so insatiably *covetous*, that if they could sell even the very *Maltezes* themselves, they would not stick to make *Money* of them; and that it is familiar with these Holy *Corsaires*, to spoil all the *Oriental Christians*, without distinction, who come in their way; neither regarding their *Faith*, nor their *Profession*: So as when ever they surprize any miserable *Slaves*, who for the dread of torment

have been forc'd to turne *Renegadoes*; but would now most chearfully revert to their *Faith* again; the *Maltezes* will not hearken to them, but sell them a second time to the *Turkes*, to satisfie their prodigious *Avarice*: How much more then (as our *Informer* concluded) had it been to their *Advantage*, to have sold this pretended *Royal Boy*, being a natural *Turke*; than to have suffer'd him to become a *Christian*? But they reserv'd him upon future *hopes*, and when they perceiv'd *that* fail them, to rid their hands of the *Expense* of the *mock-state*, they had so long been at, and yet to preserve their *Reputation*, make out their *Boast*, and credit their *Religion*; they find a pretence of sending him to be bred in *Italy*, and now suffer him to be made a *Dominican Fryer* forsooth, under the *Pompous Title* of
PADRE OTTOMANO.



THE
 STORY
 OF
 MAHOMED BEI,
 Who calls Himself
Foannes Michael Cigala;
 Being at the Writing hereof in
 the COURT of
 ENGLAND;
 Where this *Second Impostor* was first
 DELATED.

THe better to acquaint our
Reader with the successful
Impudence of this famous
Impostor, he is to understand,
 that this *Rodomontade* has lately pub-
 lish'd a *Book*, at his being not long-
 since

since in *France*, to which he has procur'd the *French Kings Licence*, with all the *Formalities* of it, which he Intitles, *The History of Mahomet Bei*, or *John Michel de Cigala*, Prince of the *Imperial Blood* of the *Ottomans*; to which he annexes other his *Dignities*, *Bassa* and *Soveraign Plenipotentiary* of *Jerusalem*, and of the *Kingdome* of *Cyprus*, *Trebizond*, &c. Dedicated to the *French King* with a *Front of Steele*.

In this *Treatise*, or rather *Romance* of his *Knight-errantry*, he sums up the *Antiquity* of the *Family* of *Cigala*, which he extracts out of several grave and sober *Authors*; Intituling it to most of the *Royal Houses* and *Crown'd-Heads* of *Europe*; making himself at last to be descended from *Scipio*, Son of the famous *Viscount de Cigala*, who was taken *Prisoner* by the *Turkes* *Anno* 1561, after that signal *Battel* and *Victory* of the great *Andrea d Oria*. This *Scipio*, being now a *Captive* with his *Father*, and perswaded to renounce the *Faith*, was, as he pretends, advanc'd to the *Dignity* and *Charge* of *Grand Visier*, by *Solyman* the *Magnificent*, under the new name of *Sinan Bassa*; after that honour, he
was

was made prime *Aga*, or *Generalissimo* of the *Fanizaries*; then *Seraschier* or *General* of the whole Army; sometimes higher, and sometimes lower; and at last again *First Visier*, and *Second Bassa* of the *Port*, and had above all this preferred to him in *Marriage* several great *Ladies*, whom he names, and amongst the rest, *Canou Salie Sultana*, daughter of *Sultan Achmet*, sister of *Osman*, and *Sultan Amurad* (who took *Babylon*) and of *Ibrahim* father to the Emperour now reigning.

From this illustrious Mother our *Bei* deriving himself, he goes on to relate the *Story* of his Princely *Education* under the *Mufti*, and of the strange and prodigious *Accidents* that advanc'd him first to *Tephlici* or *Vice-Roy* of the *Holy-Land*, where we have the miraculous *Dream* and *Vision*, and the assistance of the good *Hermite*, and his own *Christian Physitian*, by which he became converted to the *Faith*, and diverted from his *Sacrilegious* purpose of plundering the *Chappels* of the *Holy Sepulchers* in *Ferusalem* of the *Silver Lamps*, and other sacred *Treasure*, which he reports to be there in great

abundance ; but that still dissembling his *Profession*, he got to be advanc'd to the *Government* of *Cyprus*, &c. Here he acquaints the *Reader* how he came to be made absolute *Commander* of all the *Forces* design'd against *Candy* ; and that being of the *first* who entred that *City*, he privately heard, and assisted at *Maß*, deliver'd many *Christian Slaves*, &c. Hence, after two years Gallantry, and notorious Exploits, (which no man ever heard of but himself) the succeeding *Emperor* constituted him *Sovereign* of *Babylon*, *Caramania*, *Magnesia*, and divers other ample *Territories*. In his *Journey* about these *Governments* another *Miracle* confirms him at *Iconium*, by the wonderful *luster* of an inclosed *Host*, in which a splendid *Child* appear'd through the *Chest* or *Cabinet* of a certain *Christian Woman* that had procur'd and lock'd up a *consecrated Water*, for fear of her jealous and unbelieving *Husband* ; to this adding the *Phenomenon* of no less than *nine* extraordinary and refulgent *Stars*, which appear'd for divers nights over a *place* where certain *Christians* had lately been *Martyr'd*. Coming back from
Iconium

Iconium to *Candy* a second time, he communicates his resolution of openly declaring his *Conversion*, and consequently of quitting his high *Employments*: But the poor *Jesuit* (his *Ghostly Father*) unhappily dies before it could be accomplished, and so, as *Fate* would have it, does that other intimate *Confident* of his designs, *Lazaro Moccenigo*, the *Venetian General*. Upon this disaster our illustrious *Bei* conveys himself again to *Constantinople*, where he is made *Vice-Roy* of *Trabison*, and *Generalissimo* of the *Black Sea* in order to his purpos'd retreat. Upon the confines of this it was, that he trusts a vast *Treasure of Jewels, &c.* to a great *Person* whom he had Redeemed out of *Slavery* from the *Tartars*, and dispatch'd before him into *Moldavia*, which was the *Rendezvous* agreed upon, and where he had appointed to meet him upon the first opportunity of totally renouncing the *Grand Signiors* Service, to declare himself the *Christian*, which he had hitherto but disguiz'd. *Chamonfi* (for so was this *Confidents* name) in stead of receiving his *Friend* and *Benefactor* at the place de-

design'd, plotted with the Governour of *Moldavia* to have perfidiously surprized and slain him ; but our *Don Herchio Bei*, after wondrous proofs of his valour, and giving death to almost all that oppos'd him , escapes their hands, though extreamly wounded ; In this plight, he meets with a poor *Shepherd*, with whom he changes his *Princely Robes* for the *Shepherds Gray Coat*, and travels on his ten-toes a tedious and unknown way for many days together. In this unfortunate *Encounter* it was that he lost his faithful *Counsellour*, another *Jesuite*, and all his glorious *Retinue*, who were every one of them kill'd upon the Spot, save one poor honest *Jew*, and in this lamentable condition came our devout *Prince* on *Foot*, and in the *Snow* to the *Cossaque Army*, then in hostility against the *Muscovite*, amongst whom he found three *Souldiers* that he had formerly freed from *Turkish Captivity*. These were the first who made his *Quality* known to their *Chief*, by whom he was civilly treated, and perswaded to honour *Muscovy* with his intended *Baptism*: But our *Prince* designing from
the

the beginning to make his solemn *Profession* at *Rome*, and receive that *Sacrament* from his *Holiness's* own hands, the *Captain* being, it seems, a *Schismatick*, and of another *Church*, neglects and despises him, whom he had hitherto so generously treated. Upon this the *Prince* steals secretly away from the *Cossagues*, and by the assistance of another vertuous *Jew*, (who likewise knew him) he at last got safe into *Poland*, where the then *Queen*, *Lovize de Gonzagues*, hearing the report of his approach, and illustrious quality, receives him (as himself relates it) with infinite respect; and, in fine, prevails with him to honour the *Cathedral* of *Warsovia* with his *Baptism*, which is perform'd by the *Archbishop* of the place, the *Queen* her self standing at the *Font*, and giving the name of *John*, to our *Cousen German* of the *Ottoman Emperour*: Here we have a Relation of the extraordinary *Pomp* of that *Ceremonie*, as well as of that of his *Confirmation* which dignified him with another *Name*.

Taking now leave of *Warsovia* he travels towards *Lauretto* in *Pilgrimage*
to

to our *Lady*; From thence he goes to *Rome*; at first *incognito*, making himself known onely to his *Sanctity*, with a brief recapitulation of his *Adventures*. This was to *Alexander the VIIth*, whose *Benediction* receiv'd, he returns into *Poland* again to visit, and pay his duty to his Royal *God-mother*. In this journey he was known to divers great Persons travelling through *Germany*, especially to the famous *N. Serini*, and this being at a time when the *Emperour* was at difference with the *Turk*, our *Hero* could not but shew some marks of his *Courage*, and affection to the Cause he had espoused, which he now *signalizes*, in not onely offering himself a *Voluntier*, but by fighting hand to hand with the *Turkish General* himself, whom he kill'd upon the *Spot* before both the Armies, performing other stupendous *Exploits*, which would have seem'd incredible had not himself related it.

For this, and other his egregious *services*, his *Imperial Majestie* after a thousand *Caresses* and *Presents* of infinite value, creates him *Captain Guardian* of his *Artillery*, and 'tis a wonder how he escap'd

escap'd the *Golden Fleece*. But nothing of all this would prevail with him to stay longer at *Vienna*. For the *Peace* being now concluded, he returns *incognito* to *Lauretta* again, thence makes an excursion into *Sicily* to visit some *Aliances* and great kindred, which he had living there. Excessive are the *Complements* and *Presents* which he received from the great *Princes* of *Germany* and *Italy* in this *Progress*. Arriv'd in *Sicily*, *Don Pedro d'Arragon* receives and treats him in his *Palace*, and the whole *City* of *Messina* meet and attend him, acknowledging him of the *illustrious* house of the *Cigala's*, from which that *Countrey* had, it seems, received many great *Benefits*. From *Sicily* he passes through *Calabria* towards *Rome* again, visiting divers of his *Friends* and *Kindred* in the way, and arriving at *Naples* has done him the same *honors* of the *Vice-roy* and *Nobility* there, and so by *Sea* imbarks for *Rome*, into which he now makes his *publike Entry*, and obtain'd *Audience* accordingly of *Clement* the IXth, before whom in a *bravado* he draws and flourishes his dreadful *Cimeter*, in token of
his

his defiance of the *Enemies* of the Church. Here it is you have him received, and presented by the *Pope*, the *Nephew*, the *Cardinals*, *Ambassadors*, and in summe by all the *Nobility* of this *Mistress* of the *World*; till resolving to bless *France* with his Presence, touching a little at *Venice* and *Turino*, he at last arrives at *Paris*, where he was received of that great *Monarch*, who no sooner hears of his *Arrival*, but he forthwith commands the *Duke* of *S-Agnan* with *Coaches* and an *Equipage* suitable to this princely *Guest*, and to introduce this glorious *stranger*. The *King* receives him according to his high *Quality*, so nearly related to his antient Allie the *Turk*; and so does *Monsieur* the *Dauphin*, his *Alteß-Royal*, and all the *Grandeess* of that *Court*, not forgetting the *Grand Prior*, and to be sure, the *Knights* of *Malta*, &c. a *Palace* being assign'd him, and at last a *Present* made him, no less than two *Chains* of *Gold* (they should have been doubtless something else) with the *King* and *Queens* Effigies Medalized at his taking leave of that *Kingdom*.

Thus far goes the printed *Relation*
of

of our *Errant*, I had almost said, *Recreant Knight*, with the *Elogies Latine* and *French*, which prepare the *Reader* for the *Wonders* and *Adventures* of his *Life*.

But now if upon *Examination* of all this *Geer* and enormous *Rhapsody*, we take the boldness to *deplume* our *Gal-lant* of his *mutuatitious* and borrow'd *Feathers*; and that our *Ottoman Prince*, who has brav'd it so long and so successfully amongst the *Birds of Feather*, shall prove at last but a *Jack-daw*.

Spectatum admissi risum teneatis, amici?

This impudent *Vagabond* then, and pretended *Mahound Bei*, that has indeed abused the *French King*, and believ'd he should have done the same to his *Majestie of England*, is in fine a *Natives of Walachia*, born of *Christian Parents* in the *City of Trogovisti*: They were formerly very opulent and well to pass, and his *Father* in good esteem with the *Prince Matthias Vaivoda* of *Moldavia*. His *Father* dying, our pretended *Cigala* was taken into the *Ser-vice* of the *Prince*, as his *Father* had been

been before him, and sent in the *Retinue* of his *Resident* to *Constantinople* about *twenty years* since ; After some time spent there, he returns into his *Countrey*, where he grew intimately acquainted with a *married Priest* (as in that place they are permitted to be) and made love to his *Wife*; but the *Woman*, the better to colour and conceal the familiarity and courtship that was between them, makes her *Husband* believe he had a kindness for her *daughter*, and in so honorable and decent a way, that the simple man believes her, and entertaining him more like a *Domestique* now than a *Lover*, suffers him even to govern his little Family. But it seems our rampant *Amoroso* could not so govern himself, but the *Priest* began to suspect and discover his *Villany*; for either he did, or would have lain with both *Mother* and *Daughter*.

Upon this he is complained of to the *Vairvoda*, who sought all means possible to have *apprehended* and *executed* him according to their Law; and that not only for this his *Inhospitable Crime*; but for sundry other most notorious *delicts* and *misdemeanors*, of which he had

had been formerly convicted. But, it seems, having timely notice of it, he gets away again to *Constantinople*, where he remained till the decease of Prince *Matthias*, after which he comes back impudently into *Walacria* again, thinking all had been now forgotten, and that by some *Address* or other, he might procure to be receiv'd amongst the *Great men* of his Countrey; but when upon some *Attempts* that he made, he perceived they had discovered who he was, and would have laid hold on him, and *chastiz'd* him for his former *Insolencies*; to *Constantinople* he retires a third time, where despairing after a while of his *designs* at home, he makes himself *Turk*, and turns perfect *Renegado*.

Since these *Exploits* he has rang'd from place to place about *Christendom*, and in *Countries* where he was wholly unknown, with that *specious story*, or rather monstrous *Imposture* of his being so nearly related to the present *Grand Signior*, and the *dignities* and *charges* he has quitted for the love of *Christ*; by which he has rom'd about the World, been *caress'd* and really presented by di-

D

vers

vers great *Persons*, and especially by the *French King*, &c. With this *Confidence* and *Expectation* he came lately into *England*, had the fore-head to present himself, and the *Legend* of his *Life* to his *Majestie*. Frequented the *Court* in his *Ottoman Garb* and *Eastern-mode*, 'till a *Person* of *Great Quality*, who had seen him the *Last year* at *Vienna* in *Austria* (where he durst pretend to nothing of all this) delated the *Imposture*, and a *Persian Gentleman* lately a *stranger*, and by meer *accident* here at that time, confirms this *Relation* of him, from whose mouth we receiv'd it, together with this *Account* of the illustrious Family of the *Cigala*, which with a few *Reflections* upon some *Passages* of the *Pamphlet* we mention'd (which does abundantly discover this audacious *Hypocrite*) shall dispatch this *second Impostor*.

SINEN BASSA otherwise called *CIGALA*, had but two sons, Grandchildren of *Sultan Soliman*: The Eldest son of *Sinen* was named *Alii*; the second *Mahomed*: *Alii* deceas'd after his Father. *Sinen* a little since, and the
second

second remained alive. This *Mahomed* married the Sisters daughter of *Sultan Mahomed* about the year of their *Hegira* 1003 and of our *Aera* 1594 of which *Daughter* he had born a son called also *Mahomed* after the Name of his Father. This *Youth* was of a singular good *disposition*, *ingenious*, and of a sprit-full *Wit*, without great *Ambition*, or affecting of *Command*, but addicted rather to the softer pleasures of life, and was in summe, the *Darling* both of *Sultan Mahomet*, and *Achmet*, and indeed of all that succeeded in the *Empire* to the Reign of *Sultan Mahomed Han* the present *Grand Signior*, who called him *Gioran Capuci Pasha*, a Title the Emperor usually bestows on those who are dignified with the *Office* of *secret Porters* of the *Seraglio*, and whose charge it is to attend upon all extraordinary Occasions, and that are sometimes dispatch'd to cut off the *Head* of a *Visier*, or *Bassa*, and such signal *Executions*.

This *Capuci Pasha* we find afterward made General in *Candia*, and by degrees ascended to be *Grand Visier*, but he enjoys not that honor long; for he *died*

in that War about fifteen or sixteen years since.

This is what we can yet discover concerning *Sinen*, otherwise, *Cigala*. But there is indeed besides *This*, another very noble *Family* of the *Cigala's* about *Scio*: Who are, 'tis believ'd, a *Branch* of the *Race* of the *Genoveses*, and who are at present called at *Scio*, *Cigal Ogli*, which imports as much to say as *son* of *Cigali*, or *sons* of *Meni Pasha Cigala*.

This *Meni Pasha* had two *sons* that arriv'd both to be *Bassa's* and *Captains* of *Gallies*; One of which was called *Beker Pasha*, the other *Holein Bassa*. *Beker* died some while since, and *Holein* is yet, I suppose, living: It is not believed that our Impostor *Mahomed Bei* is brother to *Holein*, as he somewhere *boasts* himself; because it is against all appearance of truth; Neither is it probable, that though some of the *Cigali* might be *Merchants*, that therefore any of them should go into *Christendom* to change their *Religion*, and renounce a *Government* so great and glorious as that of being sole *Moderator* of the whole *Ottoman Empire*

pire (for to no less does this *Impostor* pretend) without that ever we should hear of it but from his own *Trumpet*. If conjecture may be admitted in this case, how this *Braggadocio* comes to assume the name of *Cigala*, 'tis possible his Fathers name may be found to have been *Cigo*; which sounding near that of *Cigala*, might prompt him to *usurp* the Title of that *Illustrious House*.

There are innumerable *Instances* throughout his *Legend* which fall under the same suspicion; some whereof are notorious *Falsities*, divers of them *Incongruous* and *contradictory*; and if there were no other than that of his egregious *ignorance* in the *Turkish Language* (which he pretends to be his *Maternal Tongue*, but *blatters* very imperfectly) besides his gross *unskilfulness* in the *Ottoman Court* and *Oriental Affairs*, it were sufficient to disabuse the World, and to brand him for a most impudent *Impostor*.

*Some Passages out of his Book
animadverted.*

Page 14. That the *Vicount Cigala* dying in *Constantinople* in the time of his Captivity, his funeral was openly solemniz'd by permission of *Solyman*; his *Corps* publicquely carried through the Town with the *Cross* and *Holy-Water*, followed and accompanied by all the Ambassadors of *Christian Princes* then at the *Port*, and all the *Religious Orders* of the City to the Church of *Saint Francis*, where he was interred according to the Forms of *Christian Burial*; Almost every particular of which carries a notorious *Confutation*, as all who understand any thing of that *time* and *place* do well know.

Page 1. *Selim* made *Cipio Cigala* *Visier*, and second *Bassa* of the *Port*: Consider if this were likely, that being a *descent*; and

Page 21. Whether to be *Captain Bassa* be a greater *honor* than to be *Prime Visier*?

Page

Page 45. Whether the *Grand Signior* uses to permit any *Officer* to suspend *Execution*, or use Ceremony in *decollation*, when he is the highest incensed ?

Page 58. Whether there be any such *Treasures* of *Plate*, &c. and other *precious* things among the poor *Friers* at the *Holy Sepulchre* in *Jerusalem*.

Page 86. Whether the *Turks* make use of any *Christian Physicians* ?

Page 90. Whether the *War* with the *Venetian* was onely for the surprising of *Ibrahim's* eldest son by the *Knights* of *Malta* with the *Sultana* his *Mother*, as she went to have him *Circumcised* at *Meca* ? which we have already confuted ?

Page 112. 'Tis to be considered how timely he makes his two *Jesuites* and *Maccenigo* die, the *chief* and onely *authentique testimonies* of his *Conversion* and pretended *Exploits*.

Page 150. That this happens to be

known by none save two or three poor slaves, and as many Jews, neither of which appear with him.

Page 167. That he produces not his *Story* 'till after the *death* of both the *Queen* of *Poland* his *God-mother*, and, I suppose, the *Archbishop* too, who he pretends to have *baptiz'd* him.

Page 167. The *Captain Guardianship* of the *Emperors Artillery*, is, (as we are informed) no more than *Master* of the *Carriages*, which is all he had to produce *here* for his grand *Diploma*, without a *Word* of any thing else to the *purpose* of the rest of his high *Pretences*.

THE



THE
HISTORY
OF
SABATAI SEVI,

The Pretended

Messiah of the Jewes,

In the Year of our Lord, 1666,

The Third Impostor.



According to the Predictions of several *Christian* Writers, especially of such who Comment on the *Apocalyps*, or Revelations, this Year of 1666 was to prove a Year of Wonders, of strange Revolutions in the World, and particularly of Blessing to the *Jewes*, either in respect of their Conversion to the *Christian* Faith, or of their Restoration to their Temporal

Temporal Kingdome: This Opinion was so dilated, and fixt in the Countreys of the Reformed Religion, and in the Heads of Phanatical *Enthusiasts*, who Dreamed of a Fifth Monarchy, the downfall of the *Pope*, and *Antichrist*, and the Greatness of the *Jewes*: In so much, that this subtile People judged this Year the time to stir, and to fit their Motion according to the season of the Modern Prophecies; whereupon strange Reports flew from place to place, of the March of Multitudes of People from unknown parts into the remote Desarts of *Arabia*, supposed to be the *Ten Tribes* and *halfe*, lost for so many Ages. That a Ship was arrived in the Northern parts of *Scotland* with her Sailes and Cordage of Silke, Navigated by Mariners who spake nothing but *Hebrew*; with this Motto on their Sailes, *The Twelve Tribes of Israel*. These Reportes agreeing thus near to former Predictions, put the wild sort of the World into an expectation of strange Accidents, this year should produce in reference to the *Jewish* Monarchy.

In this manner Millions of People
were

were possessed, when *Sabatai Sevi* first appear'd at *Smyrna*, and published himself to the *Jews* for their *Messiah*, relating the greatness of their approaching Kingdome, the strong hand whereby God was about to deliver them from Bondage, and gather them from all partes of the World. It was strange to see how the fancy took, and how fast the report of *Sabatai* and his Doctrine flew through all partes where *Turkes* and *Jews* inhabited; the latter of which were so deeply possessed with a beliefe of their new Kingdome, and Riches, and many of them with promotion to Offices of Government, Renown, and Greatness, that in all parts from *Constantinople* to *Buda* (which it was my fortune that year to Travel) I perceiv'd a strange transport in the *Jews*, none of them attending to any business unless to winde up former negotiations, and to prepare themselves and Families for a Journey to *Jersalem*: All their Discourses, their Dreames, and disposal of their Affaires tended to no other Design but a re-establishment in the Land of Promise, to Greatness, Glory, Wisdom, and Doctrine of the *Messiah*,
whose

whose Original, Birth, and Education are first to be recounted.

Sabatai Sevi was Son of *Mordechai Sevi*, an Inhabitant, and Natural of *Smyrna*, who gained his Livelihood by being *Broaker* to an *English* Marchant in that place; a person, who before his death was very decrepit in his Body, and full of the Goute, and other Infirmities, but his Son *Sabatai Sevi* addicting himself to Study, became a notable Proficient in the *Hebrew* and *Metaphysicks*; and arrived to that point of *Sophistry* in *Divinity* and *Metaphysicks*, that he vented a New Doctrine in their Law, drawing to the Profession of it so many Disciples, as raised one day a Tumult in the *Synagogue*; for which afterwards he was by a Censure of the *Chochams* (who are Expounders of the Law) banished the City.

During the time of his Exile, he Travelled to *Theffalonica*, now called *Salonica*, where he Married a very handsome Woman; but either not having that part of Oeconomy as to govern a Wife, or being Impotent towards Women, as was pretended, or that she found not favour in his Eyes, she

she was divorced from him : Again, he took a second Wife, more beautiful than the former, but the same causes of discontent raising a difference between them, he obtained another Divorce from this Wife also. And being now free from the Incumbrances of a Family, his wandring Head mov'd him to Travel through the *Morea*, thence to *Tripoli* in *Syria*, *Gaza*, and *Ferusalem*; and by the way picked up a *Ligerneſe* Lady, whom he made his third Wife, the Daughter of some *Polonian* or *German*, her Original and Parentage not being very well known. And being now at *Ferusalem* he began to Reforme the *Law* of the *Jewes*, and Aboliſh the *Faſt* of *Tamnuz* (which they keep in the Moneth of *June*) and there meeting with a certain *Jew* called *Nathan*, a proper Inſtrument to promote his Deſign; he communicated to him his Condition, his Courſe of Life, and Intentions, to Proclaime himſelf *Meſſiah* of the World, ſo long expected and deſired by the *Jewes*. This Deſign took wonderfully with *Nathan*; and becauſe it was thought neceſſary according to *Scripture*, and Antient *Prophesies*,

phesies, that *Elias* was to precede the *Messiah*, as *St. John Baptist* was the fore-runner of *Christ*: *Nathan* thought no man so proper to Act the Part of the *Prophet* as himself; and so no sooner had *Sabatai* declared himself the *Messiah*, but *Nathan* discovers himself to be his *Prophet*, forbidding all the *Fasts* of the *Jewes* in *Jerusalem*; and declaring, that the *Bridegroom* being come, nothing but *Joy*, and *Triumph* ought to dwell in their *Habitations*; Writing to all the *Assemblies* of the *Jewes*, to perswade them to the same believe.

And now the *Schisme* being begun, and many *Jewes* really believing what they so much desired, *Nathan* took the courage and boldness to *Prophecie*, That one Year from the 27th of *Kislen*, (which is the moneth of *June*) the *Messiah* shall appear before the *Grand Signor*, & take from him his *Crown*, and lead him in *Chaines* like a *Captive*.

Sabatai also at *Gaza* Preached *Repentance* to the *Jewes*, and *Obedience* to Himself and *Doctrine*, for that the coming of the *Messiah* was at hand: which *Novelties* so Affected the *Jewish* *Inhabitants*

Inhabitants of those partes, that they gave up themselves wholly to their Prayers, Almes, and Devotions ; and to confirme this beliefe the more, it hapned, that at the same time that Newes hereof, with all perticulars were dispatched from *Gaza*, to acquaint the Brethren in Forrain Partes: The Rumour of the *Messiah* hath flown so swift, and gained such reception, that Intelligence came from all Partes and Countreys where the *Jewes* inhabit, by Letters to *Gaza*, and *Ferusalem*, Congratulating the happiness of their Deliverance, and expiration of the time of their Servitude, by the Appearance of the *Messiah*. To which they adjoyned other Prophecies, relating to that Dominion the *Messiah* was to have over all the World: that for Nine Moneths after he was to disapppeare ; during which time the *Jewes* were to suffer, and many of them to undergoe Martyrdom : but then returning again Mounted on a Cælestial *Lyon*, with his Bridle made of *Serpents* with seven heads, accompanied with his Brethren the *Jewes*, who Inhabited on the other side of the River *Sabation*, he should be acknowledged

ed for the Sole Monarch of the Universe; and then the *Holy Temple* should descend from Heaven already built, framed, and beautified, wherein they should offer Sacrifice for ever.

And here I leave you to consider, how strangely this Deceived People was Amused, when these Confident, and vain Reports, and Dreams of Power, and Kingdomes, had wholly transported them from the ordinary course of their Trade, and Interest.

This noise and rumour of the *Messiah*, having begun to fill all places, *Sabatai Sevi* resolved to Travel towards *Smyrna*, the Country of his Nativity; and thence to *Constantinople* the Capital City, where the principal Work of Preaching was to have been performed: *Nathan* thought it not fit to be long after him, and therefore Travels by the way of *Damascus*, where resolving to continue some time for better Propagation of this New Doctrine; in the meane while Writes this Letter to *Sabatai Sevi*, as followeth.

22. *Kesvan* of this
Y E A R.

TO the King, our King, Lord of our
Lords, who gathers the Dispersed
of Israel, who Redeems our Captivity,
the Man elevated to the height of all
sublimity, the Messiah of the God of Ja-
cob, the true Messiah, the Cœlestial Ly-
on, Sabatai Sevi, whose Honour be exal-
ted, and his Dominion raised in a short
time, and for ever, Amen. After ha-
ving kissed your hands, and swept the
Dust from your Feet, as my Duty is
to the King of Kings, whose Majesty be
exalted, and his Empire enlarged. These
are to make known to the Supreme Ex-
cellency of that Place, which is adorned
with the Beauty of your Sanctity, that
the Word of the King, and of his Law,
hath enlightned our Faces: that day hath
been a solemn day unto Israel, and a day
of light unto our Rulers, for immediately
we applyed our selves to performe your
Commands, as our duty is. And though
we have heard of many strange things,

E

yet

yet we are couragious, and our heart is as the heart of a Lyon; nor ought we to enquire a reason of your Doings, for your Workes are Marvellous, and past finding out: And we are Confirmed in our Fidelity without all exception, resigning up our very Souls for the holiness of your Name: And now we are come as far as Damascus, intending shortly to proceed in our Journey to Scanderone, according as you have commanded us; that so we may ascend, and see the Face of God in light, as the light of the Face of the King of Life: And we, servants of your servants shall cleanse the dust from your Feet, beseeching the Majesty of your Excellency and Glory to vouchsafe from your habitation to have a care of us, and help us with the Force of your Right Hand of Strength, and shorten our way which is before us: And we have our Eyes towards Jah, Jah, who will make hast to help us, and save us, that the Children of Iniquity shall not hurt us; and towards whom our hearts pant, and are consumed within us: who shall give us Tallons of Iron to be worthy to stand under the shadow of your Asse. These are the Words of the Servant of your servants,

*servants, who prostrates himself to be-
trodden by the soles of your feet,*

Nathan Benjamine.

And that he might Publish this
Doctrine of himself, and the Mes-
siah more plainly, he Wrote from Da-
mascus this following Letter, to the
Jewes at Aleppo, and parts therea-
bouts.

To the Residue or Rem-
nant of the *Israelites*,
Peace without end.

THese my words are, to give you no-
tice, how that I am Arrived in
Peace at Damascus, and behold I go to
meet the Face of our Lord, whose Maje-
sty be exalted, for he is the Sovereign of
the King of Kings, whose Empire be en-
larged. * According as he hath Com-
manded us and the 12 Tribes to elect
unto Him 12 Men, so have we done:

* Sabatad
Wrote a
Letter to
Elect one
Man out
of every
Tribe.

And we now go to Scanderone by his command, to shew our faces together, with part of the principal of those particular Friends to whom he hath given Licence to assemble in that same place. And now I come to make known unto you, that though you have heard strange things of our Lord, yet let not your hearts faint, or fear, but rather fortifie your selves in your Faith, because all his Actions are Miraculous, and Secret, which Humane understanding cannot comprehend, and who can penetrate into the depth of them. In a short time all things shall be Manifested to you clearly in their Purity: and you shall know, and consider, and be instructed by the Inventor himself; Blessed is he who can expect, and arrive to the Salvation of the true Messiah, who will speedily publish his Authority and Empire over us now, and for ever.

Nathan.

And now all the Cities of Turkey where the Jews Inhabited were full of the expectation of the Messiah; no Trade,

Trade, nor course of Gain was followed: every one imagin'd that dayly Provisions, Riches, Honours, and Government, were to descend upon them by some unknown and Miraculous manner: an example of which is most observable in the *Jewes* at *Thessalonica*, who now full of Assurance that the Restoration of their Kingdome, and the Accomplishment of the time for the coming of the *Messiah* was at hand, judged themselves obliged to double their Devotions, and Purifie their Consciences from all Sins and Enormities which might be obvious to the scrutiny of him who was now come to Penetrate into the very Thoughts and Imaginations of Mankind. In which Work certain *Chochams* were appointed to direct the People how to Regulate their Prayers, Fasts, and other Acts of Devotion. But so forward was every one now in his Acts of Penance, that they stay'd not for the Sentence of the *Chocham*, or prescription of any Rules, but apply'd themselves immediately to Fasting: And some in that manner beyond the abilities of Nature, that having for the space of seven dayes

taken no sustenance, were famished to death. Others buried themselves in their Gardens, covering their naked Bodies with Earth, their heads onely excepted, remained in their Beds of dirt until their Bodies were stifed with the cold and moisture: others would endure to have melted VVax dropt upon their Shoulders, others to rowle themselves in Snow, and throw their Bodies in the Coldest season of Winter into the Sea, or Frozen Waters. But the most common way of Mortification was first to prick their Backs and Sides with Thornes, and then to give themselves thirty nine Lashes. All Business was laid aside, none Worked, or opened Shop, unless to clear his VVarehouse of Merchandize at any Price: who had superfluity in Household-stuffe, sold it for what he could; but yet not to *Jewes*, for they were Interdicted from Bargaines or Sales, on the pain of Excommunication, Pecuniary Mulcts, or Corporal Punishments; for all Business and Imployment was esteemed the Test, and Touchstone of their Faith. It being the general Tenent, that in the dayes that the *Messiah* appears

appeares, the *Jewes* shall become Masters of the Estates and Inheritance of *Infidels*; until when they are to content themselves with Matters onely necessary to maintain and support Life. But because every one was not Master of so much Fortune and Provision, as to live without dayly Labour, therefore to quiet the Clamours of the Poor, and prevent the Enormous lives of some, who upon these occasions would become Vagabonds, and desert their *Cities*, due order was taken to make Collections, which were so liberally bestow'd, that in *Thessalonica* onely 400 Poore were supported by the meer charity of the Richer. And as they endeavour'd to purge their *Consciences* of Sin, and to apply themselves to good VVorkes, that the *Messiah* might find the City prepared for his Reception; so, least he should accuse them of any omission in the Law, and particularly in their neglect of that Ancient Precept of, Increase and Multiply; they marryed together Children of ten yeares of age, and some under, without respect to Riches, or Poverty, Condition or Quality: But, being promiscuously

ciously joyned, to the number of 6 or 700 Couple, upon better and cooler thoughts, after the deceit of the false *Messiah* was discover'd, or the expectation of his Coming grew cold, were Divorced, or by Consent separated from each other.

In the heat of all this Talk and Rumor, comes *Sabatai Sevi* to *Smyrna*, the City of his Nativity, infinitely desir'd there by the common *Jewes*; but by the *Chochams*, or *Doctors* of their Law, who gave little or no credence to what he pretended, was ill receiv'd, not knowing what mischief or ruine this Doctrine and Prophecie of a New Kingdome might produce. Yet *Sabatai* bringing with him testimonials of his Sanctity, Holy Life, Wisdom, and Gift of Prophecie, so deeply fixed himself in the heart of the Generality, both as being Holy and VVise, that thereupon he took courage and boldness to enter into Dispute with the Grand *Chocham* (who is the Head, and Chief Expofiter of the Law, and superintendent of their will and Government) between whom the Arguments grew so high, and Language so hot, that the *Jewes* who favoured

voured the Doctrine of *Sabatai*, and feared the Authority of the *Chocham*, doubtful what might be the issue of the Contest, appear'd in great numbers before the *Cadi* of *Smyrna*, in justification of their New Prophet, before so much as any Accusation came against him: The *Cadi* (according to the Custome of the *Turkes*,) swallows Money on both sides, and afterwards remits them to the determination of their own Justice. In this manner *Sabatai* gaines ground dayly; and the Grand *Chocham* with his Party, losing both the affection and obedience of his People, is displaced from his Office, and another Constituted, more affectionate, and agreeable to the New Prophet, whose power daily increased by those confident Reports, That his Enemies were struck with Phrensies and Madness, until being restor'd to their former temper and wits by him, became his Friends, Admirers, and Disciples. No Invitation was now made in *Smyrna* by the *Jewes*, nor Marriage, or Circumcision solemnized, where *Sabatai* was not present, accompanied with a multitude of his Followers, and the Streets cover'd with

with Carpits, or fine Cloath for him to tread on; but the Humility of this *Pharisee* appear'd such, that he would stoop and turne them aside, and so pass. And having thus fixed himself in the Opinion and Admiration of the People, he began to take on himself the Title of *Messiah*, and the *Son of God*; and to make this following Declaration to all the Nation of the *Iewes*, which being wrote Originally in *Hebrew*, was Translated for me faithfully into *Italian*, in this manner.

L' unico figliolo , e primogenito d' dio , Sabatai Sevi, il *Messiah*, e Salvatore d' Israel eletti di dio pace bessendo che sete fatti degni di veder quel grangiorno della deliberatione e *Salvatione* d' Israel, e consummatione delle parole di dio , promess per li sua Profeti, e padri nostri, per il suo diletto figlio d' Israel , ogni vostra amaritudine si converta

verta in allegrezza, e li vestri
disinguiti facino feste, per che
non piangerete O miei figliole d'
Israel havendovi dati iddio la
consolatione inenarrabile, feste-
giate contimpani e musiche, rin-
gratiando quello chi ha adempito
il promesso dalli secoli, facendo
ogni giorno quelle cose che solete
fare nelle callende, e quel giorno
dedicato all' afflictione e mestitia,
convertite lo in giorno giocondo
per la mia comparsa, e non spa-
ventate niente, per che haverete
Dominio sopra, le genti, non so-
lamente di quelle, che si vedo-
dono in terra, ma quelle che sono
in fondi del mare, il tutto pro
vestra consolatione & allegrez-
za.

Which **T**ranslated into *English*, runs
thus;

The

THe Onely, and First-borne
Son of God, *Sabatai Sevi*,
the *Messiah* and *Saviour* of *Is-
rael*, to all the Sons of *Israel*, peace.
Since that you are made worthy
to see that great Day of Delive-
rance, and Salvation unto *Israel*,
and Accomplishment of the
Word of God, Promised by his
Prophets, and our fore-fathers,
and by his Beloved Son of *Israel*:
let your bitter sorrowes be tur-
ned into Joy, and your Fasts in-
to festivals, for you shall weep
no more, O my sons of *Israel*,
for God having given you this
unspeakable Comfort, rejoyce
with *Drums*, *Organs*, and *Musick*,
giving thanks to him for perfor-
ming his Promise from all Ages;
doing that every day, which is
usual for you to do upon the
New-Moons; and, that Day De-
dicated

dedicated to affliction and sorrow
convert you into a Day of
Mirth for my appearance: and
fear you nothing, for you shall
have Dominion over the Na-
tions, and not onely over those
who are on Earth, but over those
Creatures also which are in the
depth of the Sea. All which is
for your Consolation and Re-
joycing.

Sabatai Sevi.

Notwithstanding the Disciples of
Sabatai Sevi were not so numerous,
but many opposed his doctrine, pub-
liquely avouching that he was an *Im-
postor*, and Deceiver of the people,
amongst which was one *Samuel Pen-
nia*, a man of a good estate and reputa-
tion in *Smyrna*, who arguing in the
Synagogue, that the present signs of
the coming of the *Messiah* were not
apparent, either according to Scripture,
or

or the doctrine of the *Rabbins*, raised such a sedition and tumult amongst the *Jews*, as not onely prevailed against arguments, but had also against his life, had he not timely conveyed himself out of the *Synagogue*, and thereby escaped the hands of the multitude, who now could more easily endure blasphemy against the *Law* of *Moses*, and the prophanation of the *Sanctuary*, than contradiction, or misbelief of the doctrine of *Sabatai*. But howsoever it fell out, *Pennia* in short time becomes a convert, and preaches up *Sabatai* for the *Son* of *God*, and deliverer of the *Jews*: and not onely he, but his whole family; his daughters prophesie, and fall into strange extasies; and not onely his house, but four hundred men and women prophesie of the growing kingdom of *Sabatai*, and young infants who could yet scarce stammer out a syllable to their mothers, repeat, and pronounce plainly the name of *Sabatai* the *Messiah*, and *Son* of *God*. For thus farr had *God* permitted the devil to delude this people, that their very children

dren were for a time possessed, and voices heard to sound from their stomachs, and intrails: those of riper years fell first into a trance, foamed at the mouth, and recounted the future prosperitie, and deliverance of the *Israelites*, their visions of the *Lion* of *Judah*, and the triumphs of *Sabatai*, all which were certainly true, being effects of *Diabolical* delusions: as the *Jews* themselves since have confessed unto me.

With these concomitant accidents, and successes, *Sabatai Sevi* growing more presumptuous, that he might correspond with the Prophecies of greatness, and dominion of the *Messiah*, proceeds to an election of those Princes which were to govern the *Israelites* in their march towards the *Holy-Land*, and to dispence Judgement and Justice after their Restoration. The names of them were these which follow, men well known at *Smyrna*, who never (God knows) had ambition to aspire to the title of Princes, until a strange spirit of deceit and delusion had moved them, not onely to hope
for

for it as possible, but to expect it as certain.

| | |
|----------------------------|-----------------------|
| <i>Isaac Silvera.</i> | <i>King David.</i> |
| <i>Salomon Lagnado.</i> | <i>was Salomon.</i> |
| <i>Salom. Lagnado jun.</i> | <i>named Zovah.</i> |
| <i>Joseph Cohen.</i> | <i>Uzziah.</i> |
| <i>Moses Galente.</i> | <i>Josaphat.</i> |
| <i>Daniel Pinto.</i> | <i>Hilkiah.</i> |
| <i>Abraham Scandale.</i> | <i>Jotham.</i> |
| <i>Mokiah Gaspar.</i> | <i>Zedekiah.</i> |
| <i>Abraham Leon.</i> | <i>Achas.</i> |
| <i>Ephraim Arditi.</i> | <i>Foram.</i> |
| <i>Salom Carmona.</i> | <i>Ahab.</i> |
| <i>Mataßia Aschenesi.</i> | <i>Asa.</i> |
| <i>Meir Alcaira.</i> | <i>Rehoboam.</i> |
| <i>Jacob Loxas.</i> | <i>Ammon.</i> |
| <i>Mordecai Fesseron.</i> | <i>Jeboachim.</i> |
| <i>Chaim Inegna.</i> | <i>Fereboam.</i> |
| <i>Joseph Scavillo.</i> | <i>Abia.</i> |
| <i>Conor Nehemias.</i> | <i>was Zarobabel.</i> |
| <i>Joseph del Caire.</i> | <i>named Joas.</i> |
| <i>Elcukin Schavit.</i> | <i>Amasia.</i> |
| <i>Abraham Rubio.</i> | <i>Josiah.</i> |

Elias Sevi had the title of the King of the king of kings.

Elias Azar his Vice-king, or Vizier.

Joseph

*Joseph Sevi, the king of the kings of
Judah.*

Joseph Inernuch his vice-king.

In this manner things ran to a strange height of madness amongst the *Jews* at *Smyrna*, where appear'd such pageantry of greatness, that no Comedy could equal the mock-shews they represented, and though none durst openly profess any scruple, or doubt of this common received belief, yet for confirmation of the *Jews* in their Faith, and astonishment of the *Gentiles*, it was judged no less than necessary that *Sabatai* should shew some miracles, whereby to evince to all the World that he was the true *Messiah*: and as the present occasion seemed to require an evidence infallible of this truth, so it was daily expected by the vulgar, with an impatience sutable to humors disposed to Novelty; who out of every action and motion of their Prophet began to fancy something extraordinary and supernatural. *Sabatai* was now horribly puzzled for a Miracle, though the imagination of the people was so vitiated that any *leger-*

F

demaine,

demaine, or flight of hand would have passed more easily with with them for a wonder than *Moses* striking the rock for water, or dividing the *red sea*. And occasion happening that *Sabatai* was, in behalf of his Subjects, to appear before the *Cadi*, or judge of the Citie to demand ease, and relief of some oppressions which aggrieved them: It was thought necessary a Miracle should now or never, when *Sabatai* appearing with a formal and *pharisaical* gravitie, which he had starcht on: Some on a sudden avouched to see a pillar of fire between him and the *Cadi*, which report presently was heard through the whole room, filled with *Jews* that accompanied *Sabatai*, some of whom, who strongly fancied it, vow'd, and swore they saw it; others in the outward yard, or that could not come near to hear, or see for the crowd, as speedily took the alarm, and the rumour ran, and belief receiv'd by the Women and Children at home in a moment, so that *Sabatai Sevi* returned to his house triumphant, fixed in the hearts of his people, who now needed no further Miracles to confirm

confirm them in their faith. And thus was *Sabatai* exalted, when no man was thought worthy of communication who did not believe him to be the *Messiah*: others were called *Kophrim*, infidels or hereticks, liable to the censure of excommunication, with whom it was not lawful so much as to eat: every man produc'd his treasure, his Gold and Jewels, offering them at the feet of *Sabatai*; so that he could have commanded all the wealth of *Smyrna*, but he was too subtil to accept their money, least he should render his design suspected by any act of covetousness. *Sabatai Sevi* having thus fully fixed himself in *Smyrna*, and filled other places with rumors of his fame; declared that he was called by God to visit *Constantinople*, where the greatest part of his work was to be accomplisht; in order whereunto he privately ships himself, with some few attendants in a *Turkish Saick*, in the Moneth of *January* 1666. least the crowd of his disciples, and such who would press to follow him, should endanger him in the Eyes of the *Turks*, who already began to be scandalized

at the reports and prophecies concerning his person. But though *Sabatai* took few into the Vessel to him, yet a multitude of *Jews* travell'd over land to meet him again at *Constantinople*, on whom all their Eyes and Expectations were intent. The wind proving northerly, as commonly it is in the *Hellespont* and *Propontis*; *Sabatai* was thirtie nine days in his voyage, and yet the Vessel not arriv'd, so little power had this *Messiah* over the Sea and Winds, in which time news being come to *Constantinople* that the *Jews Messiah* was near, all that people prepared to receive him with the same Joy and Impatience as was exprest in other parts where he arrived; the great *Vizier* (then also at *Constantinople*, being not yet departed on his expedition for *Candia*) having heard some rumors of this man, and the disorder and madness he had raised amongst the *Jews*; sent two Boats, whil'st the *Saick* was detained by contrary winds, with commands to bring him up Prisoner to the Port, where accordingly *Sabatai* being come, was committed to the most loathsom and darkest

darkest Dungeon in the Town, there to remain in farther expectation of the *Viziers* sentence: The *Jews* were not at all discouraged at this ill treatment of their prophet, but rather confirmed in their belief of him; as being the accomplishment of the prophesie of those things which ought to precede his glory and dominion; which consideration induc'd the chiefest persons amongst the *Jews* to make their visits and addressees to him with the same ceremony and respect in the Dungeon as they would have done had he then sat exalted on the throne of *Israel*: several of them, with one *Anacago*, by name, a man of great esteem amongst the *Jews*, attended a whole day before him, with their Eyes cast down, their bodies bending forward, and hands crost before them (which are postures of humility, and service in the Eastern Countreys) the undecency of the place, and present subjection, not having in the least abated their high thoughts, and reverence towards his person. The *Jews* in *Constantinople* were now become as mad and distracted as they were in other places, all trade

and trafficque forbidden , and those who owed money, in no manner careful how to satisfy it: amongst which wild crew some were indebted to our Merchants at *Galata*, who not knowing the way to receive their money, partly for their interest, and partly for curiosity thought fit to visit this *Sabatai*, complaining that such particular *Jews*, upon his coming, took upon them the boldness to defraud them of their right, desired he would be pleased to signify to these his Subjects, his pleasure to have satisfaction given: whereupon *Sabatai* with much affectation took Pen and Paper, and wrote to this effect.

TO you of the Nation of the *Jews*, who expect the appearance of the *Messiah*, and the Salvation of *Israel*, Peace without end. Whereas we are informed that you are indebted to several of the *English* Nation: It seemeth right unto us to en-
order

order you to make satisfaction to these your just debts : which if you refuse to do, and not obey us herein : Know you, that then you are not to enter with us into our Joys and Dominions.

In this manner *Sabatai Sevi* remained a Prisoner at *Constantinople* for the space of two Moneths; at the end of which, the *Vizier* having designed his expedition for *Candia*; and considering the rumor and disturbance the presence of *Sabatai* had made already at *Constantinople*, thought it not secure to suffer him to remain in the Imperial Citie, whilst both the *Grand Signior* and himself were absent: and therefore changes his prison to the *Dardanelli*, otherwise called the *Castle* of *Abydos*, being on the *Europe* side of the *Helespont*, opposite to *Sestos*, places famous in *Greek* Poetrie. This removal of *Sabatai* from a worse Prison to one of a better air; confirmed the *Jews* with greater confidence of his being

the *Messiah*, supposing that had it been in the power of the *Vizier*, or other Officers of the *Turks*, to have destroyed his person, they would never have permitted him to have lived to that time, in regard their *Maximes* enforce them to quit all jealousies and suspicions of ruine to their state by the death of the party feared, which much rather they ought to execute on *Sabatai*, who had not onely declared himself the *King of Israel*, but also published Prophecies fatal to the *Grand Signior* and his Kingdoms.

With this consideration, and others preceding, the *Jews* flock in great numbers to the *Castle*, where he was imprisoned, not onely from the neighbouring parts, but also from *Poland*, *Germanie*, *Legorne*, *Venice*, *Amsterdam*, and other places where the *Jews* reside: on all whom, as a reward of the expence, and labours of their pilgrimage, *Sabatai* bestowed plenty of his benedictions, promising encrease of their store, and enlargement of their Possessions in the *Holy-Land*. And so great was the confluence of the *Jews* to this place, that the *Turks* thought
it

it requisite to make their advantage thereof, and so not onely raised the price of their Provision, Lodgings, and other Necessaries, but also denied to admit any to the presence of *Sabatai*, unless for money, setting the price, sometimes at five, sometimes at ten *Dollers*, or more or less, according as they guessed at their abilities, or zeal of the person, by which gain and advantage to the *Turks* no complaints or advices were carried to *Adrianople*, either of the concourse of people, or arguments amongst the *Jews* in that place; but rather all civilities, and libertie indulged unto them, which served as a farther argument to ensnare this poor people in the belief of their *Messiah*.

During this time of confinement, *Sabatai* had leisure to compose and institute a new method of Worship for the *Jews*, and principally the manner of the celebration of the day of his *Nativity*, which he prescribed in this manner.

B Rethren, and my People, men of Religion inhabiting the City of *Smyrna*
the

the renowned, where live men, and women, and families; Peace be unto you from the Lord of Peace, and from me his beloved son, King *Salomon*. I command you that the ninth day of the Moneth of *Ab* (which according to our account answered that year to the Moneth of *June*) next to come, you make a day of Invitation, and of great Joy, celebrating it with choice meats and pleasing drinks, with many Candles and Lamps, with Musick and Songs, because it is the day of the Birth of *Sabatai Sevi*, the high King above all kings of the Earth. And as to matters of labour, and other things of like nature, do, as becomes you, upon a day of Festival, adorned with your finest garments. As to your Prayers, let the same order be used as upon Festivals. To converse with *Christians* on that day is unlawful, though your Discourse be of matters indifferent, all labour is forbidden, but to sound instruments is lawful. This shall be the method and substance of your Prayers on this day of Festival: After you have said, Blessed be thou, O holy God! then proceed and say, Thou hast chosen us before
all

all people, and hast loved us, and hast been delighted with us, and hast humbled us more than all other Nations, and hast sanctified us with thy Precepts, and hast brought us near to thy service, and the service of our King. Thy holy, great, and terrible Name thou hast published amongst us: and hast given us, O Lord God, according to thy love, time of Joy, of Festivals, and times of Mirth, and this day of Consolation for a solemn Convocation of Holiness, for the Birth of our King the *Messiah*, *Sabatai Seri* thy servant, and first-born son in love, through whom we commemorate our coming out of *Egypt*. And then you shall read for your Lesson the 1, 2, and 3 Chapters of *Deut.* to the 17 verse, appointing for the reading thereof five men, in a perfect and uncorrupted Bible, adding thereunto the Blessings of the Morning, as are prescribed for days of Festival: and for the Lesson out of the Prophets usually read in the *Synagogue* every *Sabbath*: you shall read the 31 Chapt. of *Jeremiah*. To your Prayer called *Mussaf* (used in the *Synagogue* every *Sabbath* and solemn Festival) you shall

shall adjoyn that of the present Festival; In stead of the sacrifice of Addition, of the returning of the *Bible* to its place, you shall read with an Audible Voice, Clear Sound, the *Psalms* 95. And at the first Praises in the Morning, after you have Sang *Psalms* 91, and just before you Sing *Psalms* 98, you shall repeate *Psalms* 132 but in the last Verse, where it is said, *As for his Enemies I shall cloath them with shame, but upon himself shall his Crown flourish*; in the place of (*upon himself*) you shall read *upon the most High*: after which shall follow the 126 *Psalms*, and then the 113 to the 119.

At the Consecration of the Wine upon the Vigil, or Even, you shall make mention of the Feast of Consolation, which is the day of the Birth of our King the Messiah *Sabatai Sevi* thy Servant, and First-born Son, giving the Blessing as followeth: Blessed be thou our God, King of the World, who hast made us to live, and hast maintain'd us, and hast kept us alive unto this time. Upon the Eve of this day you shall Read also the 81 *Psalms*, as also the 132 and 126 *Psalms*, which are appointed for

for the Morning Praises. And this day shall be unto you for a Remembrance of a Solemn Day unto eternal Ages, and a perpetual testimony between me, and the Sons of *Israel*.

Audite Audiendo & manducate bonum.

Besides which Order, and Method of Prayers for Solemnization of his Birth, he prescribed other Rules for Divine Service, and particularly published the same Indulgence and Privilege to every one who should Pray at the Tomb of his Mother; as if he had taken on him a Pilgrimage to Pray, and Sacrifice at *Jerusalem*.

The Devotion of the *Jewes* toward this pretended *Messiah* increased still more and more, so that onely the Chief of the City went to attend, and proffer their service toward him in the time of his Imprisonment, but likewise decked their *Synagogue* with *S. S.* in Letters of Gold, making for him on the Wall a Crown, in the Circle of which was wrote the 91 *Psalms* at length, in faire and legible Characters; attributing the
same

same titles to *Sabatai*, and Expounding the *Scriptures* in the same manner in favour of his Appearance, as we do of our *Saviour*. However some of the *Jewes* remain'd in their Wits all this time, amongst which was a certain *Chochan* at *Smyrna*, one zealous of his Law, and of the good and safety of his Nation: and observing in what a wilde manner the whole People of the *Jewes* was transported, with the groundless believe of a *Messiah*, leaving not onely their Trade, and course of living, but publishing Prophecies of a speedy Kingdome, of rescue from the Tyranny of the *Turk*, and leading the Grand *Signior* himself Captive in Chaines; matters so dangerous and obnoxious to the State wherein they lived, as might justly convict them of Treason and Rebellion, and leave them to the Mercy of that Justice, which on the least jealousy and suspicion of Matters of this nature, uses to extirpate Families, and subvert the Mansion-houses of their own People, much rather of the *Jewes*, on whom the *Turkes* would gladly take occasion to dispoile them of their Estates, and condemn the whole Nation to perpetual

tual slavery. And indeed it would have been a greater wonder then ever *Sabatai* shewed, that the *Turkes* took no advantage from all these extravagances, to dreine the *Jewes* of a considerable Sum of Money, and set their whole Race in *Turky* at a Ransome, had not these Passages yielded them matter of Pastime, and been the Subject of the *Turkes* Laughter and Scorne; supposing it a Disparagement to the greatness of the *Ottoman* Empire, to be concerned for the Rumors and Combustions of this Dispersed People. With these considerations this *Cocham*, that he might clear himself of the blood and guilt of his Countrey-men, and concern'd in the common destruction, goes before the *Cadi*, and there protests against the present Doctrine; Declaring, that he had no hand in setting up of *Sabatai*, but was an Enemy both to him and to his whole Sect. This freedom of the *Chocham* so enraged and scandalized the *Jewes*, that they judged no Condemnation or Punishment too severe against such an Offender and Blasphemer of their Law, and Holiness of the *Messiah*; and therefore with Money

ney and Presents to the *Cadi*, accusing him as Disobedient in a Capital nature to their Government, obtain'd sentence against him, to have his Beard shaved, and to be condemn'd to the *Gallies*. There wanted nothing now to the appearance of the *Messiah*, and the solemnity of his coming, but the presence of *Elias*, whom the *Jewes* began to expect hourly, and with that attention and earnestness, that every Dreame, or Phantasme to a weak head was judged to be *Elias*; it being taught, and averred, that he was seen in divers formes and shapes, not to be certainly discovered or known, before the coming of the *Messiah*; for this superstition is so far fixed amongst them, that generally in their Families they spread a Table for *Elias* the Prophet, to which they make an Invitation of Poor people, leaving the chief place for the Lord *Elias*, whom they believe to be invisibly present at the entertainment, and there to Eate, and Drink, without dimunition, either of the Dishes, or of the Cup. One person amongst the *Jewes* commanded his Wife after a supper of this kind, to leave the Cup filled with Wine,
and

and the Meat standing all night, for *Elias* to Feast, and Rejoyce alone; And in the morning arising early, affirmed, that *Elias* took this Banquet so kindly, that in token of gratitude, and acceptance, he had replenish'd the Cup with Oyle, in stead of Wine. It is a certain Custome amongst the *Jewes* on the Evening of the *Sabbath*, to repeate certain Praises of God (called *Havdila*) which signifies a distinction, or separation of the Sabbath from the prophane dayes (as they call them) which Praises they observe to performe in this manner. One takes a Cup filled with Wine, and drops it through the whole House, saying, *Elias* the Prophet, *Elias* the Prophet, *Elias* the Prophet, come quickly to us with the *Messiah*, the Son of God, and *David*; and this they affirme to be so acceptable to *Elias*, that he never failes to preserve that family, so devoted to him, and augment it with the blessings of Increase. Many other things the *Jewes* avouch of *Elias*, so ridiculous, as are not fit to be declar'd, amongst which this one is not far from our purpose, that at the Circumcision there is alwayes a Choir set

G for

for *Elias* : And *Sabatai Sevi* being once Invited at *Smyrna* to the Circumcision of the First-borne-Son of one *Abraham Gutiere*, a Kinsman of *Sabatai*, and all things ready for the Ceremony, *Sabatai Sevi* exhorted the Parents of the Child to expect a while until his farther Order: After a good halfe hour, *Sabatai* order'd them to proceed and cut the *Prepuce* of the Child, which was instantly perform'd with all joy and satisfaction to the Parents : and being afterwards demanded the reason why he retarded the performance of that Function, his answer was, That *Elias* had not as yet taken his Seat, whom, as soon as he saw placed, he ordered them to proceed; and that now shortly *Elias* would discover himself openly, and proclaime the newes of the general Redemption.

This being the common Opinion amongst the *Jewes*, and that *Sabatai Sevi* was the *Messiah*, being become an Article of Faith, it was not hard to persuade them, that *Elias* was come already, that they met him in their Dishes, in the darke, in their Bed-chambers, or any where else invisible, in the same manner as our common People in

Eng-

England believe of *Hobgoblins*, and *Fairies*. For so it was, when *Solomon Cremona*, an Inhabitant of *Smyrna*, making a great Feast, to which the Principal *Jewes* of the *City* were Invited, after they had eaten and drank freely, one starts from his Seat, and avouches, that he saw *Elias* upon the Wall, and with that bowes to him, and Complements him with all Reverence and humility: Some others having in like manner their Fancies prepossessed, and their Eyes with the Fume of Wine ill prepared to distinguish shadowes, immediately agreed upon the Object, and then there was not one in the Company who would say he did not see him: at which surprize every one was struck with reverence and awe; and the most Eloquent amongst them, having their Tongues loosed with Joy, and Wine, directed *Orations*, *Encomiums*, and acts of Thankfulness to *Elias*, courting and complementing him, as distracted Lovers doe the supposed presence of their Mistresses. Another *Jew* at *Constantinople* reported, that he met *Elias* in the Streets, habited like a *Turke*, with whom he had a long Communication;

and that he enjoyn'd the Observation of many neglected Ceremonies, and particularly the *Zezit*, *Numb. 15. v. 38.* *Speak unto the children of Israel, and bid them that they make Fringes in the Borders of their Garments, throughout their Generations, and that they put upon the Fringe of the Border a Ribbon of blue.* Also the *Peos*, *Levit. 19. v. 27.* *Ye shall not round the corners of your Head, nor marr the corners of your Beard:* This Apparition of *Elias* being believed as soon as Published, every one began to obey the Vision, by Fringing their Garments; and for their Heads, though alwayes shaved, according to the *Turkish* and Eastern Fashion, and that the suffering Hair to grow, to men not accustomed, was heavy, and incommodious to their healths and heads; yet to begin again to renew, as far as was possible, the antient Ceremonies, every one nourished a lock of hair on each side, which might be visible beneath their Caps; which soon after began to be a Sign of distinction between the *Believers* and *Kophrims*, a name of dishonour, signifying as much as *Unbelievers*; or *Hereticks*, given to those who
 confessed

confessed not *Sabatai* to be the *Messiah*; which particulars, if not observed, it was declared, as a Menace of *Elias*, that the People of the *Jews*, who come from the River *Sabation*, as is specified in the second *Esdra*s, Chap. 13. shall take vengeance of those who are guilty of these Omissions.

But to return again to *Sabatai Sevi* himself, we find him still remaining a Prisoner in the *Castle* of *Abydos* upon the *Hellespont*, admir'd and ador'd by his Brethren, with more honor then before, and visited by Pilgrimes from all parts where the fame of the coming of the *Messiah* had arriv'd; amongst which one from *Poland*, named *Nehemiah Cohen*, was of special note, and renown, learned in the *Hebrew*, *Syriack*, and *Chaldee*, and versed in the *Doctrine* and *Kabala* of the *Rabines*, as well as *Sabatai* himself, one (of whom it was said) had not this *Sevi* anticipated the Design, esteemed himself as able a Fellow to Act the Part of a *Messiah* as the other: Howsoever, it being now too late to publish any such Pretence, *Sabatai* having now eleven Points of the Law by Possession of the Office, and with that

the Hearts and Belief of the *Jewes*: *Nehemiah* was contented with some small appendage, or Relation to a *Messiah*; and therefore to lay his Design the better, desired a Private Conference with *Sabatai*: These two great Rabbines being together, a hot Dispute arose between them; For *Cohen* alleadged that according to Scripture, and Exposition of the Learned thereupon, there were to be two *Messiahs*, one called *Ben Ephraim*, and the other *Ben David*: the first was to be a Preacher of the *Law*, poor, and despised, and a Servant of the Second, and his Fore-runner; the other was to be great and rich, to restore the *Jewes* to *Jerusalem*, to sit upon the Throne of *David*, and to performe and act all those Triumphs and Conquests which were expected from *Sabatai*. *Nehemiah* was contented to be *Ben Ephraim*, the afflicted and poor *Messiah*; And *Sabatai* (for any thing I hear) was well enough contented he should be so: but that *Nehemiah* accused him for being too forward in publishing himself the latter *Messiah*, before *Ben Ephraim* had first been known unto the World. *Sabatai* took this re-
prehension

prehesion so ill, either out of pride, and thoughts of his own infallibility, or that he suspected *Nehemiah*, being once admitted for *Ben Ephraim*, would quickly (being a subtile and learned person) perswade the World that he was *Ben David*, would by no means understand, or admit of this Doctrine, or of *Ben Ephraim* for a necessary Officer: And thereupon the Dispute grew so hot, and the Controversie so irreconcilable, as was taken notice of by the *Jewes*, and controverted amongst them, as every one fancy'd: But *Sabatai* being of greater Authority, his Sentence prevail'd, and *Nehemiah* was rejected, as *Schismatical*, and an Enemy to the *Messiah*, which afterward proved the ruine and downfal of this *Impostor*.

For *Nehemiah* being thus baffled, and being a person of Authority, and a haughty Spirit, meditated nothing but revenge; to execute which to the full, he takes a Journey to *Adrianople*, and there informes the Chief Ministers of State, and Officers of the Court, who (by reason of the gain the *Turks* made of their Prisoner at the Castle on the *Hellespont*) heard nothing

of all this Concourse of People, and Prophecies of the Revolt of the *Jews* from their Obedience to the *Grand Signior* ; and taking likewise to his *Counsel* some certain discontented and unbelieving *Chochams*, who being zealous for their Nation, and jealous of the ill-consequences of this long-continued, and increasing Madness, took liberty to informe the *Chimacham* (who was Deputy of the Great *Vizier* then at *Candia*) that the *Jew*, Prisoner at the *Castle*, called *Sabatai Sevi*, was a Lewd Person, and one who indeavoured to debauch the mindes of the *Jewes*, and divert them from their honest course of livelihood, and Obedience to the *Grand Signior* ; and that therefore it was necessary to clear the World of so Factious and dangerous a Spirit : The *Chimacham* being thus informed, could do no less then acquaint the *Grand Signior* with all the particulars of this Mans Condition, Course of Life, and Doctrine; which were no sooner understood, but a *Chiaux*, or *Messenger*, was immediately dispatched, to bring up *Sabatai Sevi* to *Adrianople*. The *Chiaux* executed his Commission after the

the *Turkish* fashion in hast, and brought *Sabatai* in a few days to *Adrianople*, without further excuse or ceremony; not affording him an hours space to take a solemn farewell of his Friends, his Followers and Adorers; who now were come to the vertical point of all their hopes and expectations.

The *Grand Signior* having by this time received divers informations of the madness of the *Jews*, and the pretences of *Sabatai*; grew big with desire and expectation to see him: so that he no sooner arriv'd at *Adrianople*, but the same hour he was brought before the *Grand Signior*: *Sabatai* appeared much dejected, and failing of that courage which he shewed in the *Synagogue*; and being demanded several Questions in *Turkish* by the *Grand Signior*, he would not trust so far to the vertue of his *Messiahship*, as to deliver himself in the *Turkish Language*; but desired a *Doctor of Physick*, (who had from a *Jew* turned *Turk*,) to be his interpreter, which was granted to him; but not without reflection of the standers by; that had he been the *Messiah*, and son of God, as he formerly pretended,

his

his tongue would have flown with variety, as well as with the perfection of Languages. But the *Grand Signior* would not be put off without a *Miracle*, and it must be one of his own choice : which was, that *Sabatai* should be stript naked, and set as a mark to his dexterous Archers : if the Arrows passed not his body, but that his flesh and skin was proof like armour, then he would believe him to be the *Messiah*, and the person whom God had design'd to those Dominions, and Greatnesses, he pretended. But now *Sabatai* not having faith enough to stand to so sharp a trial, renounced all his title to Kingdoms and Governments, alledging that he was an ordinary *Chocham*, and a poor *Few*, as others were, and had nothing of Priviledge, or Vertue above the rest. The *Grand Signior* notwithstanding, not wholly satisfied with this plain confession, declared, that having given publique scandal to the Professors of the *Mahometan* religion, and done dishonour to his Sovereign authoritie, by pretending to draw such a considerable portion from him, as the Land of *Palestine* ; his treason and
crime

crime was not to be expiated by any other means then by a conversion to the *Mahometan* faith, which if he refus'd to do, the stake was ready at the gate of the *Seraglio* to empale him. *Sabbatai* being now reduced to extremitie of his latter game; not being the least doubtful what to do; for to die for what he was assured was false, was against nature, and the death of a mad man: replyed with much chearfulness, that he was contented to turn *Turk*, and that it was not of force, but of choice, having been a long time desirous of so glorious a Profession, he esteemed himself much honored, that he had opportunity to own it; first in the presence of the *Grand Signior*. And here was the *non plus ultra* of all the bluster and noise of this vain Impostor. And now the *Reader* may be pleased to pause a while, and contemplate the strange point of consternation, shame, and silence, to which the *Jews* were reduc'd, when they understood how speedily their hopes were vanished, and how poorly and ignominiously all their fancies and promises of a new Kingdom, their *Pageantry*, and Offices of Devotion,

tion, were past like a tale, or a midnight's dream : And all this was concluded, and the *Jews* sunk on a sudden, and fallen flat in their hopes, without so much as a line of comfort, or excuse from *Sabatai*; more than in general, to all the brethren. That now they should apply themselves to their Callings and services of God, as formerly, for that matters relating unto him were finished and the sentence past. The news that *Sabatai* was turned *Turk*, and the *Messiah* to a *Mahumetan*, quickly filled all parts of *Turky*. The *Jews* were strangely surprized at it, and ashamed of their easie belief, of the arguments with which they had perswaded one the other, and of the *Pro-felytes* they had made in their own families. Abroad they became the common derision of the Towns where they inhabited: the Boys houted after them, coyning a new word at *Smyrna* (*Ponftai*) which every one seeing a *Few*, with a finger pointed out, would pronounce with scorn and contempt: so that this deceived people for a long time after remained with confusion, silence, and dejection of spirit. And yet
most

most of them affirm that *Sabatai* is not turned *Turk*, but his shadow onely remains on earth, and walks with a white head, and in the habit of a *Mahumetan*: but that his natural body and soul are taken into heaven, there to reside until the time appointed for accomplishment of these wonders: and this opinion began so commonly to take place, as if this people resolved never to be undeceived, using the forms and rules for Devotion prescribed them by their *Mahumetan Messiah*: Insomuch that the *Chochams* of *Constantinople*, fearing the danger of this error might creep up, and equal the former, condemned the belief of *Sabatai* being *Messiah*, as damnable, and enjoyned them to return to the antient Method and Service of God upon pain of *Excommunication*. The style and tenure of them was as followeth.

To

To you who have the power of Priesthood, and are the knowing, learned, and magnanimous Governours and Princes, residing in the Citie of Smyrna, may the Almighty God protect you, Amen: for so is his will.

THese our Letters, which we send in the midst of your habitations, are upon occasion of certain rumors and tumults come to our ears from that Citie of your Holiness. For there is a sort of men amongst you, who fortifie themselves in their error, and say, let such a one our King, live, and bless him in their publique Synagogues every Sabbath day :
And

And also adjoyn Psalms and Hymns, invented by that man, for certain days, with Rules and Methods for Prayer, which ought not to be done, and yet they will still remain obstinate therein; and now behold it is known unto you, how many swelling Waters have passed over our Souls, for his sake, for had it not been for the Mercies of God, which are without end, and the merit of our forefathers, which hath assisted us, the *foot* of *Israel* had been razed out by their enemies. And yet you continue obstinate in things which do not help, but rather do mischief, which God avert. Turn you therefore, for this is not the true way, but restore the Crown to the antient custom and use of

*The Jews
scruple to
say, the
head of
Israel.*

of your forefathers , and the law , and from thence do not move ; We command you , that with your authoritie , under pain of *Excommunication* , and other penalties , that all those Ordinances and Prayers , as well those delivered by the mouth of that man , as those which he enjoined by the mouth of others , be all abolished and made void , and to be found no more , and that they never enter more into your hearts , but judge according to the antient commandment of your Forefathers , repeating the same Lessons and Prayers every *Sabbath* , as hath been accustomary , as also *Col-lects* for Kings , Potentates , and anointed , &c. And bless the King , *Sultan Mahomet* , for in his
days

days hath great Salvation been wrought for *Israel*, and become not Rebels to his Kingdom, which God forbid. For after all this, which is past, the least motion will be a cause of jealousy, and you will bring ruine upon your own persons, and upon all which is near and dear to you, wherefore abstain from the thoughts of this man, and let not so much as his name proceed out of your mouths. For know, if you will not obey us herein, which will be known, who, and what those men are, who refuse to conform unto us, we are resolved to prosecute them, as our duty is. He that doth hear, and obey us, may the Blessing of God rest upon him. These

H

are

are the words of those who seek your Peace and Good, having in *Constantinople*, on Sunday the fifth of the Moneth *Sevat*, underwrot their names.

Joam Tob son of *Chananiah Ben-Jacar*.

| | |
|-------------------------------------|------------------------|
| <i>Isaac Alnacag-</i> <i>na.</i> | <i>Eliezer Castie.</i> |
|-------------------------------------|------------------------|

| | |
|-----------------------|-------------------------|
| <i>Joseph Kazabi.</i> | <i>Eliezer Gherfon.</i> |
|-----------------------|-------------------------|

| | |
|-------------------------------------|------------------------|
| <i>Manasseh Barn-</i> <i>do.</i> | <i>Joseph Accohen.</i> |
|-------------------------------------|------------------------|

| | |
|--|-----------------------|
| <i>Kalib</i> son of <i>Sa-</i> <i>muel.</i> | <i>Eliezer Aluff.</i> |
|--|-----------------------|

During the time of all these transactions and passages at *Constantinople*, *Smyrna*, *Abydos*, upon the *Helespont*,
and

and *Adrianople*, the *Jews* leaving their Merchantlie course, and advices, what prizes commodities bear and matters of Traffique, stuffed their Letters for *Italy* and other parts, with nothing but wonders and miracles wrought by their false *Messiah*. As then when the *Grand Signior* sent to take him, he caused all the Messengers immediately to die, upon which other *Fanizaries* being again sent, they all fell dead with a word only from his mouth; and being desired to revive them again, he immediately recall'd them to life; but of them onely such who were true *Turks*, and not those who had denied that faith in which they were born, and had profest. After this they added, that he went voluntarily to prison, and though the gates were barr'd and shut with strong Locks of Iron, yet that *Sabatai* was seen to walk through the streets with a numerous attendance, and when they laid Shackles on his neck and feet, they not onely fell from him, but were converted into Gold, with which he gratified his true and faithful believers and disciples. Some Mi-

acles also were reported of *Nathan*, that onely at reading the name of any particular man, or woman, he would immediately recount the Story of his, or her life, their sins or defaults, and accordingly impose just correction and penance for them. These strong reports coming thus confidently into *Italy* and all parts, the *Jews* of *Casel di Monferrato* resolved to send three persons in behalf of their society, in the nature of extraordinary *Legates*, to *Smyrna*, to make inquiry after the truth of all these rumors, who accordingly arriving in *Smyrna*, full of expectation and hopes, intending to present themselves with great **Humility** and **Submission** before their *Messiah* and his Prophet *Nathan*, were entertain'd with the sad news, that *Sabatai* was turned *Turk*, by which information the Character of their *Embassy* in a manner ceasing, every one of them laying aside the formalities of his function, endeavoured to lodge himself best to his own convenience. But that they might return to their brethren at home, with the
certain

certain particulars of the Success of the affairs, they made a visit to the brother of *Sabatai*; who still continued to perswade them, that *Sabatai* was notwithstanding the true *Messiah*, that it was not he who had taken on him the habit and form of a *Turk*, but his *Angel* or *Spirit*, his body being ascended into Heaven, until God shall again see the season, and time to restore it, adding further, that an effect hereof they should see by the prophet *Nathan*, certified, now every day expected, who having wrought *Miracles* in many places, would also for their Consolation, reveal hidden secrets unto them, with which they should not onely remain satisfied, but astonished. With this onely hope of *Nathan*, these *Legates* were a little comforted, resolving to attend his arrival, in regard they had a Letter to consign into his hands, and according to their instructions, were to demand of him the grounds he had for his Prophecies, and what assurance he had, that he was divinely inspir'd, and how these

things were reveal'd unto him, which he had committed to Paper, and dispersed to all parts of the World. At length *Nathan* arrives near *Smyrna*, on Friday the third of *March*, towards the Evening, and on *Sunday* these *Legates* made their visit to him: But *Nathan*, upon news of the success of his beloved *Messiah*, began to grow fullen and reserved; So that the *Legates* could scarce procure admittance to him; all that they could do was to inform him, that they had a Letter to him from the brother-hood of *Italy*, and commission to conferr with him concerning the foundation and authority he had for his prophecies; but *Nathan* refused to take the Letter, ordering *Kain Abolafio* a *Chocham* of the City of *Smyrna* to receive it; so that the *Legates* returned ill contented, but yet with hopes at *Nathan's* arrival at *Smyrna* to receive better satisfaction.

But whilst *Nathan* intended to enter into *Smyrna*, the *Chochams* of *Constantinople*, being before advised
of

of his resolution to take a Journey into their parts, not knowing by which way he might come, sent their Letters and Orders to *Smyrna, Prussia,* and every way round, to hinder his passage, and interrupt his journey; fearing that things beginning now to compose, the *Turks* appeas'd for the former disorders, and the minds of the *Jews* in some manner settled, might be moved, and combustions burst out afresh, by the appearance of this new *Impostor*; And therefore dispatch-
ed this Letter as followeth,

H 4 To

To you who are the Shepherds of Israel, and Rulers, who reside for the great God of the whole World, in the Citie of Smyrna, which is Mother in Israel, to her Princes, her Priests, her Judges, and especially to the perfect wise men, and of great experience, may the Lord God cause you to live before him, and delight in the multitude of Peace, Amen, so be the will of the Lord.

THese our Letters are dispatched unto you, to let you understand, that in the place of your Holiness, we have heard that the learned man, which was in Gaza, called Nathan, Benjamin, hath published

lished Vaine Doctrines , and made the World Tremble at his Words and Inventions ; And that at this time we have receiv'd Advice , that this man some dayes since, departed from *Gaza*, and took his Journey by the way of *Scanderone* , intending there to Imbarke for *Smyrna*, and thence to go to *Constantinople* , or *Adrianople* : And though it seem a strange thing unto us , that any Man should have a desire to throw himself into a place of Flames, and Fire, and into the Sparkes of *Hell* ; notwithstanding we ought to fear , and suspect it ; For the Feet of Man alwayes guide him to the worst : Wherefore we Under-written do Advertise you , that this Man coming within

within the compass of your Jurisdiction, you give a stop to his Journey, and not suffer him to proceed farther, but presently to return back. For we would have you know, that at his coming, he will again begin to move those Tumults, which have been caused through the Imaginations of a New Kingdome; *And that Miracles are not to be Wrought every day.*

God forbid that by his coming the People of God should be destroy'd in all places where they are, of which he will be the first, whose Blood be upon his own Head: For in this Conjunction, every little Error or Fault is made Capital. You may remember the Danger of
the

the first Combustion: And it is very probable that he will be an occasion of greater, which the Tongue is not able to express with Words. And therefore by Vertue of Ours, and Your own Authority, you are to hinder him from proceeding farther in his Journey, upon paine of all those Excommunications which Our *Law* can Impose, and to force him to return back again, both he, and his Company. But if he shall in any manner Oppose you, and Rebel against your Word, your Indeavours and Law are sufficient to hinder him, for it will be well for him and all *Israel*.

For

For the Love of God, let these Words enter into your Eares, since they are not vain things; for the Lives of all the *Jewes*, and his also, consist therein. And the Lord God behold from Heaven, and have pity upon his People *Israel*, Amen. So be his holy Will: Written by those who seek your Peace.

*Joam Tob, Son of Chanania
Facar.*

| | |
|---------------------|---------------------|
| <i>Moise Benve-</i> | <i>Caleb Son of</i> |
| <i>niste.</i> | <i>Chocham ,</i> |
| | <i>Samuel de-</i> |
| | <i>ceased.</i> |

Isaac

| | |
|---------------------------------------|----------------------------------|
| <i>Isaac Alce-</i> <i>nacagne.</i> | <i>Moise Barn-</i> <i>do.</i> |
|---------------------------------------|----------------------------------|

| | |
|-----------------------------------|------------------------------------|
| <i>Josepb Ka-</i> <i>zabi.</i> | <i>Elihezer A-</i> <i>luff.</i> |
|-----------------------------------|------------------------------------|

| | |
|--------------------------------------|--|
| <i>Samuel A-</i> <i>caz sine.</i> | <i>Jehoshuab Ra-</i> <i>pbael Ben-</i> <i>veniste.</i> |
|--------------------------------------|--|

By these meanes *Nathan* being disappointed of his Wandring Progress, and partly ashamed of the event of Things,

Things contrary to his Propheſie, was reſolved, without entring *Smyrna*, to returne again: Howſoever he obtained leave to viſit the *Sepulcher* of his *Mother*, and there to receive Pardon of his Sins (according to the Inſtitution of *Sabatai* before mentioned) but firſt waſhed himſelf in the Sea, in manner of Purification, and ſaid his *Tephilla*, or *Prayers*, at the Fountain, called by us the Fountain *Sancta Veneranda*, which is near to the *Cymetry* of the *Jewes*, and then departed for *Xio*, with two *Companions*, a *Servant*, and three *Turks*, to conduct him, without admitting the *Legates* to Audience, or answering the Letter which was ſent him, from all the *Communities* of the *Jewes* in *Italy*. ; And thus the Embaſſy of theſe *Legates* was concluded, and they returned from the place from whence they came, and the *Jewes* again to their *Wits*, following their Trade of Merchandize and Brokage as formerly, with more quiet, and advantage, then the meanes of regaining their Poſſeſſions in the Land of Promise. And thus ended this mad
Phrenſie

Phrensie amongst the *Jewes*, which
might have cost them dear, had not
Sabatai Renounc'd his *Messias*ship at
the Feet of *Mahomet*.

T H E



THE
HISTORY
 Of the Late
FINAL EXTIRPATION
 And EXILEMENT of the
J E W E S
 Out of the
EMPIRE
 O F
PERSIA.



You have heard in the foregoing *Story* from what Glorious *Expectations* the whole *Nation* of the *Jewes* were precipitated by the *Impostorious*, but *Improsperous Vi-*
lany of their late pretended *Messiah*:
 I You

The Extirpation of the Jews

You will in this *Relation* perceive farther, how Signally the Hand of Almighty *God* (about the same time) went out to their yet greater *shame* and *extermination*: And if any thing were capable to reduce that miserably deluded *People*, certainly one would think these continu'd Frownes, and *Accents* of his Displeasure against all their *Enterprises*; as it ought to confirm the *Truth* of the *Christian Profession*, so it should even constrain them to hasten to it; *For the Wrath is come upon them to the uttermost.*

In the *Reign* of the famous *Abas*, *Sophy* of *Persia*, and *Grand-Father* to the present *Emperour*, the *Nation* being low, and somewhat exhausted of *Inhabitants*, it entred into the *Minde* of this *Prince* (a *Wise* and *Prudent* *Man*, and one who exceedingly studied the *Benefit* of his *Subjects*) to seek some expedient for the *Revival* and *Improvement* of *Trade*, and by all manner of *Priviledges* and *Immunities* to encourage other contiguous *Nations* to *Negotiate* and *Trade* amongst them; And this *Project* he
fortified

fortified with so many *Immunities*, and used them so well who came, that repairing from all Partes to his Countrey, in a short time the whole *Kingdome* was filled with *Multitudes* of the most Industrious *People* and Strangers that any way bordered on him.

It happened, that amongst those who came, innumerable *Flocks* of *Jewes* ran thither from all their *Dispersions* in the East; attracted by the *Gain*, which they universally make where ever they set footing, by their innate *Craft*, *Sacred Avarice*, and the excessive *Extortions* which they continually Practice. And it was not many years but by this meanes, they had so impoverished the rest, and especially the Natural Subjects of *Persia*, that the Clamor of it reached to the Eares of the *Emperour*; and indeed it was Intollerable, for even his own *Exchequer* began to be sensible of it, as well as his Peoples Purses, and Estates, which they had almost Devoured:

How to repress this *Inormity*, and remedy this *Inconvenience*, without giving *Umbrage* to the rest of those profitable *strangers* now settled in his *Dominions*, by falling severely upon the *Jewes* on the sudden, he long consulted; and for that end call'd to his *Advice* his *Chief Ministers of State*, the *Mufti*, and *Expounders of the Law*: After much *Dispute* 'twas at last found, That the *Jewes* had already long since forfeited their *Lives* by the very *Text* of the *Alcoran*; where it is express'd, That if within *Six Hundred* yeares from the promulgation of that *Religion*, they did not *Universally* come in, and *Profess* the *Mahumetan Faith*, they should be destroy'd. The *Zealous Emperor* would immediately have put this *Edict* in *Execution*; but, by the *Intercession* of the *Mufti*, and the rest of the *Doctors*, 'twas thought fit to suspend it for the present: But that these growing *E-vils* might in time have a *period*, His *Majesty* Commanded that all the *Chachammi*, *Rabbins*, and *Chiefe* amongst the *Jewes*, should immediately appear
before

before his *Tribunal*, and make Answer to some *Objections* that were to be propounded to them.

The *Jewes* being accordingly conven'd, the *Sophy* Examines them about several Passages of their *Law*, and particularly concerning the *Prophet Moyses*, and those *Rites* of his which seem'd to have been so long annihilated amongst them, since the coming of *Isai* (for so they call *Iesus*) after whom they pretended their *Mahomet* was to take place, and all other *Predictions* to determine.

The *Jewes* much terrified with the manner of these *Interrogatories*, and dubious what the meaning and drift of them might signifie, told the Emperor ; That for *Christ* they did not believe in him; but that they expected a *Messiah* of their own to come, who should by his Miraculous power deliver them from their *Oppressors*, and subdue all the *World* to his Obedience.

At this *Reply* the *Sophy* appear'd to be much *Insenc'd*: How! sayes he, Do you not then believe *Christ*, of whom our very *Alcoran* makes so *Honorable* mention? as that he was the *Spirit* of *God*, sent down from him, and returning to him, &c. If we Believe him, Why do not you? What say you for your selves you *Incredulous Wretches*? The *Confounded Femes* perceiving the *Emperour* thus *Provoked*, immediately *prostrated* themselves on the ground, humbly *supplicating* him to take pity on his *Slaves*, who acknowledged themselves altogether unable to *Dispute* with his *Majesty*; That for the *Christians*, they seem'd indeed to them to be grosse *Idolaters*; Men, who did not *Worship God*, but a *Crucified Malefactor*, and a *Deceiver*: which still the more displeased the *Sophy*; not induring they should so *BlaspHEME* a Person for whom their *Alcoran* had so great a *Reverence*: However, for the *present* he *dissembles* his *resentment*; 'Tis well, sayes he, you do not believe the *God* of the *Christians*: But, tell me,

me, What think you of our Great Prophet Mahomet? This Demand exceedingly perplex'd them, not knowing what to Reply: and indeed it was contriv'd on purpose, that convincing them of *Blasphemy* (as they esteem'd it) against their Prophet, the *Sophy* might find a specious and legal pretence to ruine and destroy them, without giving any jealousy or suspicion to the rest of the Strangers, who were *Traficking* in his Country, of several other Religions, but who were not in the least obnoxious to his displeasure.

After a long pause, and secret conference with one another, it was at last resolved among them, That though they had deny'd *Christ*, they would yet say nothing positively against *Mahomet*: Therefore they told the *Emperour*; That though their Religion forbad them to believe any Prophet save *Moses*, &c. yet they did not hold *Mahomet* for a false Prophet, in as much as he was descended of *Ismael* the Son of *Abraham*; and that they desired to remaine His Majesties humble

Vassals and Slaves, and crav'd His pity on them.

The *Sophy* easily perceiving the *Cunning* and wary *Subterfuge* of their *Reply*, told them; *This* should not serve their turn: That they were a *People* of dissolute *Principles*, and that under pretence of their long expected *Messiah*, they persisted in a false *Religion*, and kept off from *Profelyting* to the true *Beliefe*; and therefore required of them to set a *positive Time*, *When* their *Messiah* was to appear; for that he would *Support* them no longer, who had impos'd on the *World*, and *Cheated* his *People* now so many *Yeares*; But, withal assuring them, that he would both *Pardon* and *Protect* them for the time they should *Assign*, provided they did not go about to abuse Him by any incompetent *Procrastinations*, but assign the *Year* precisely of his *Coming*; when, if accordingly he did not *Appear*, they were *Sons of Death*, and should all of them either *Renounce* their *Faith*, or be certainly *Destroy'd*, and their *Estates* *Confiscated*.

The

The poor *Jews*, though infinitely *Confounded* with this unexpected *Demand*, and *Resolution* of the *Sophy*; after a second *Consultation* among themselves, (which the *Emperor* granted,) contriv'd to give him this *Answer*. That according to their *Books* and *Prophecies* their *Messiah* should infallibly *Appear* within *Seventy years*; prudently (as they thought) believing, that either the *Emperor* or *They* should be all of them *dead* before that time; and that, in the interim, such *Alterations* might emerge, as all this would be forgotten, or averted; and that at the worst, a good summe of *Money* would reverse the *sentence*. But that something was of necessity to be promis'd to satisfy his present humorous *zeal*.

The *Emperor* accepts of the *Answer*, and immediately causes it to be *Recorded* in form of a solemn *Stipulation* between them; That in case there were no news of their *Messiah* within the *Seventy years* assign'd (to which of *Grace*, he added five more)
they

they should either turn *Mahumetans*, or their whole *Nation* utterly be *destroyed* throughout *Persia*, and their *Substance* confiscated : but with this *Clause* also inserted ; That if their *Messiah* did *Appear* within that *Period*, the *Emperor* would himself be obliged to become a *Jew*, and make all his *Subjects* so with him ; This drawn (as we said) in form of *Instrument*, was reciprocally *sign'd* and *seal'd* on both parts, and the *Jews* for the present dismiss'd ; with the payment yet of no less than *two Millions* of *Gold* (as my *Author* affirms) for the favour of this long *Indulgence*.

Since the time of this *Emperor Abbas*, to the present *Sophy* now *Reigning*, there are not onely these *Seventy* years past, but *one hundred* and *fifteen* expir'd ; during which the *Persians* have been so molested by the *Turks*, and by continual *Warr* in the *East Indias*, &c. that the succeeding *Princes* no more minded this *Stipulation* of their *Predecessors* ; 'till by a wonderful *Accident* in the *Reign* of
the

the second *Abas*, (Father of him who now governs) a Person extremely curious of *Antiquities*, searching one day amongst the *Records* of his *Palace*, there was found this *Writing* in the *Journal* of his *Father*, intimating what had so solemnly pass'd between him, and the *Chiefs* of the *Jews* in the *Name* of their whole *Nation*.

Upon *this* the *Sophy* instantly summons a *Council*, produces the *Instrument* before them, and requires their *advice*, what was to be done; and the rather, for that there began now to be great *Whispers*, and some *Letters* had been written to them from *Merchants* out of *Turkey*, of the motions of a pretended *Messiah*, which was the famous *Sabatai*: This so wrought with the *Emperor* and his *Council*, that with one *Voice*, and without longer *pause*, they immediately conclude upon the *destruction* of the *Jews*, and that this wicked *Generation* of *Impostors* and *Oppressors* of his *People* were no longer to be indured upon the *Earth*.

In

The Extirpation of the Jews

In Order to this Resolution *Proclamations* are issu'd out and published to the *People*, and to all that were *Strangers* and *Inhabitants* amongst them, empowering them to fall immediately upon the *Jews* in all the *Persian* Dominions; and to put to the Sword *Man, Woman, and Child*, but such as should forthwith turn to the *Mahometan* Belief: and to seize on their *Goods* and *Estates* without any remorse or pity.

This cruel and bloody *Arrest* was accordingly put in *Execution* first at *Ispahan*, and suddenly afterwards in all the rest of the *Cities* and *Towns* of *Persia*. Happy was he that could escape the fury of the enraged *People*, who by vertue of the publique *Sentence*, grounded upon the declared *Stipulation*, and now more encouraged by the dwindling of their pretended *Messiah*, had no commiseration on them, but slew and made *havock* of them, where-ever they could find a *Few* through all their vast *Territories*; falling upon the *spoil*, and continuing

tinuing the *Carnage* to their utter *Extermination* ; Nor did the *Persecution* cease for several *Years* , beginning from about *Sixty three* till *Sixty six* , at *Ispahan* , the *Cities* and *Countries* of *Seyra* , *Ghelan* , *Humadan* , *Ardan* , *Tauris* , and in summe , through the whole *Empire* , without sparing either *Sex* or *Age* ; excepting (as was said) such as turned *Mahumetans* , or escaped through the *Deserts* into *Turkey* , *India* , and other farr distant *Regions* , and that without *Hopes* of ever *Re-establishing* themselves for the future in *Persia* , the *hatred* of that *People* being so deadly and irreconcilable against them. And in truth this late *Action* and *Miscarriage* of their pretended *Messiah* has rendred them so universally despicable ; that nothing but a determined *Obstinacy* , and an evident and Judicial *Malediction* from Heaven could possibly continue them in that prodigious *Blindness* out of which yet , GOD , of his infinite *Mercy* , one day , deliver them , that they may at last *See* and *Believe* in *Him* whom they

126 *The Extirpation of the Jews, &c.*

they have pierced; and that so both
Jew and *Gentile* may make One *Flock*
under that One *Shepherd* and *Bishop*
of our *Souls*, *Jesus Christ* the *True*
MESSIAH. Amen.

— F I N I S. —

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION